

Misc.

CATHOLIC STUDENTS

M I CRUSADE S I O N

BULLETIN NUMBER THREE

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BULLETIN NUMBER THREE

Catholic Students Mission Crusade

THE TECHNY CONFERENCE
A HANDBOOK
FOR ORGANIZERS OF LOCAL UNITS

1918
PUBLISHED BY
THE CRUSADE

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Techny Conference

Part First

MESSAGES OF APPROVAL.

The Cardinal Archbishop of Baltimore.

CARDINAL'S RESIDENCE,
408 N. Charles St.,
Baltimore.

July 20, 1918.

My Dear Students:—

I send my cordial blessing to the students attending the convention to be held July 27th, and hope their conference will be crowned with success.

Faithfully yours in Christ,
J. CARD. GIBBONS.

(Autograph letter.)

The Cardinal Archbishop of New York.

CARDINAL'S RESIDENCE,
452 Madison Avenue,
New York.

July 19, 1918.

Students' Mission Crusade Bureau,
St. Mary's Mission House,
Techny, Ill.

Gentlemen:—

I wish your mission conference every success and blessing. I note from your program that the object of your meeting is to perfect the organization of the Mission Crusade, and I pray that the Holy Ghost

will guide your decisions and make your work for the spread of God's kingdom fruitful in abundant measure.

Faithfully yours in Xto.,

JOHN CARD. FARLEY,
Archbishop of New York.

The Cardinal Archbishop of Boston.

WESTERN UNION TELEGRAM

Received at 3:26 P. M.

7-26-1918.

Boston, Mass., 26

P. Weyland, Secy., Students' Mission Crusade,
St. Mary's Mission House, Techny, Ill.

Dear Mr. Weyland:—

I have received your communication of July sixteenth, informing me of the first American Catholic Student's Mission Conference, which will take place at St. Mary's Mission House, Techny, Illinois, from July twenty-seventh to July thirtieth, and I am happy to take this occasion to assure you that I most heartily bless this apostolic movement. The cause of Catholic Missions must be made known and promoted and I earnestly wish you and those interested in the Conference every success in your endeavors to further the interests of Holy Mother Church.

Sincerely yours in Christ,
WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

The Archbishop of Chicago.

ARCHDIOCESE OF CHICAGO,

Chancery Office,

740 Cass Street.

Chicago, Illinois, July 20, 1918.

Students' Mission Crusade,
Techny, Illinois.

My dear Gentlemen:—

I beg to acknowledge the receipt of your letter of the 11th inst., informing me of the Convention in aid of the Missions to be held at Techny on the 27th, 28th and 29th days of this month. I regret that an engagement made for me months ago will take me away from the city just at that time and prevent me from being present.

However, I am glad to send you a word of encouragement, for surely anything that will help to bring the word of God to the utter-

most ends of the earth, and the light of truth to those who still sit in darkness and in the shadows of death should merit the encouragement and good will of every pastor of souls.

To you, and to those who will gather with you in Convention I send my blessing and my good wishes for fruitful and successful discussion of the needs of the missions in foreign lands.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN,
Archbishop of Chicago.

SUMMARY OF THE CONVENTION.

Representing thirty colleges and universities, eight religious orders, five missionary propaganda societies, 100 prelates, priests, and laymen were in-session at St. Mary's Mission House, Techny, Illinois, from the 27th to the 30th of July, 1918, and organized the *Catholic Students' Mission Crusade*.

Sixteen Catholic student organizations are now enrolled. The movement is already international. Its immediate aim is to enlist every Catholic students' organization in the United States and Canada and form other student bodies if necessary, so that the crusade will become active in every institution of higher learning attended by Catholic students.

Right Rev. Bishop T. J. Shahan, Rector of the Catholic University at Washington, was elected President. Dr. F. J. S. Beckmann, Rector of Mount St. Mary's of the West, at Cincinnati, who participated in all the meetings of the Convention, was elected chairman of the Executive Board, with Rev. A. L. Schumacher and Frank A. Thill of the same seminary as his associates. Rev. John Handly of the Paulist Fathers, who represented St. Paul's College, Washington, D. C., was appointed Field Secretary.

Student bodies are to form district governments, whose officers shall act as promoters of crusade work, and convene annual district meetings. Date and place for occasional international conventions are to be fixed at each preceding convention. The next is to be held in Washington, D. C., in 1919. All Catholic student bodies are invited to send delegates. Place will be assigned on the convention program, for discussion and further organization of every movement and interest proper to Catholic students, with a view to forming a working union of all Catholic students in the United States, whose number is estimated to be between two and three millions. Pupils of grade schools are not included in crusade organization, but will be educated and led in mission service by its members.

The crusade program includes education of all students in mission facts and ideals, by means of lectures, correspondence with missionaries, mission books and pictures and a crusade periodical. The sec-

ond aim is promotion of systematic prayer and self-denial among students for spiritual support of the missions. The third is mission giving. The crusade will not collect money for the missions, but will organize national efforts, to contribute quantities agreed upon beforehand and apportioned to each unit, after the manner of the war drives. Each giver is to send direct to the home or foreign mission or mission society of his choice. Every cent given is to be reported to the Executive Board, which will inspire and report progress and final success. The convention hoped to raise one million dollars in this way during the school year.

The movement originated nearly two years ago among the students of St. Mary's Mission House at Techny. They published a thirty-page bulletin in October, 1917, and a second in May, 1918. This contained cordial approbations from Cardinal Farley, six bishops, fifteen heads of educational institutions and eight Catholic papers and magazines. Thereupon the students at Techny, aided by students in fifteen other schools, spent last year perfecting plans for the convention. All expenses, including bountiful hospitality extended to the convention itself, were borne by the Society of the Divine Word at Techny. The Maryknoll Mission House cordially participated and sent a delegate. Msgr. Joseph Freri, General Director of the Society for the Propagation of the Faith, regretting his absence, welcomed the crusade as help he had long sought. Dr. J. F. McGlinchey, Boston director of Propagation, wrote: "I consider the crusade one of the most important steps yet made to arouse interest in the great cause of the missions here in the United States. I believe the results in five years' time will be wonderful, greater than the most sanguine now expect." Msgr. J. J. Dunn, New York director of Propagation, wrote: "We certainly have no hope for the future except in the students. The crusade will result in untold good."

Lengthy suggestions were submitted and participation pledged by the Newman Clubs of the Universities of Wisconsin, Minnesota, California, Texas, Toronto, Pennsylvania, and the Federation of College Catholic Clubs in Conference at Cliff Haven, N. Y.

The Maynooth Mission to China, on receiving the Crusade Bulletin, started the movement in Ireland at once, enlisting enthusiastic aid from many Irish schools. Its representative appealed to the crusade for affiliation in a world wide students' crusade.

The convention was attended by Rt. Rev. Salvator Walleser, O. M. Cap., Vicar Apostolic of the Marianne and Caroline Islands, Rt. Rev. J. Rainer, V. G., President of St. Francis' Seminary, and Very Rev. Ignatius Weissbruch, O. M. Cap., of Washington, D. C. Archbishops, provincials of religious orders, rectors of universities and seminaries, and heads of mission propaganda in the United States have been invited to form an advisory board for the crusade.

CONSTITUTION.

ARTICLE I.—NAME.

Section I. The name of this organization shall be “*The Catholic Students’ Mission Crusade.*”

ARTICLE II.—OBJECT.

Section I. This is to be an organization of Catholic students to promote the interests of home and foreign missions.

Section II. The ideal to which this movement is dedicated shall be expressed by the words “The Sacred Heart for the world, the world for the Sacred Heart.”

ARTICLE III.—ORGANIZATION.

Section I. The officers of this organization shall be a President, an Executive Committee of three, an Advisory Board and a Field Secretary.

The President and Executive Board shall be elected in general convention with power to name the Advisory Board and Field Secretary.

Section II. The constituent units shall be Catholic student organizations which shall report quarterly to the Executive Board full details of mission activity, including a statement of all contributions to home and foreign missions made by the unit or its members.

Each unit shall furnish to the Executive Board an annual per capita tax of twenty-five cents which shall serve to defray the expenses of the general government and shall entitle all members to receive the official organ which is to be conducted by the Field Secretary.

Section III. The Executive Board shall invite the units to form themselves into districts for purposes of holding district meetings. These meetings shall consult on methods of mission work for mutual encouragement. Their officials shall promote the Crusade in the district throughout the year and act as a clearing house for the transaction of the general business of the district.

ARTICLE IV.—CONVENTIONS.

Section I. General Conventions, whose time and place are to be determined by the preceding convention, shall consist of delegates from each unit on the basis of one vote to each unit. This vote may be cast by the delegates or by proxy.

ORIGIN AND DEVELOPMENT.

By REV. BRUNO HAGSPIEL, S. V. D., of St. Mary's Faculty, Techny.

To one who has witnessed the origin of this new students' organization, the guiding hand of Providence has been clearly discernible in every important step which preceded the first mission conference, and finally led to the formation of the present Catholic Students' Mission Crusade.

For not one, but several factors have contributed towards its success; some more conspicuous, others not so prominent yet none the less necessary, since the Creator's work must needs bear the impress of harmony and continuity, whereby every detail praises the skill and perfection of the Master. Having shared in a small way in its formation, I will endeavor to trace the crusade from its very infancy.

Inspired by Examples of Others.

Ever since the inauguration of the Catholic Students' Mission Movement in Germany, in 1910, especially at the University of Münster where the first Catholic professor's chair was founded to teach mission science; and ever since the Movement spread to Austria, in 1912: the determination took hold of me, that, when the first opportunity offered itself, I would do all in my power to promote the same cause in our own United States.

As year followed year and I became more intimately acquainted with the astounding results achieved by the Protestant Student Volunteer Movement and the Missionary Education Movement, I was further strengthened in my resolution. The thought gave me no rest; the Almighty seemed to be expressing His desire to have the Catholic Students' Mission Crusade realized as soon as possible.

Notwithstanding all this, our community was too much handicapped with general work, as well as by mission propaganda, even to consider assuming such an overwhelming burden. It required but little reflection to foresee the gigantic proportions which the crusade would eventually attain. Although it was out of the question to neglect my many pressing duties, I determined to do the one and not leave the other undone.

Accordingly, I began to collect material on that subject, studying the situation and the best methods of bringing about a federation. With this end in view, I corresponded with members of our Society in Europe, one of whom had helped to launch the Catholic Students' Movement in Germany. I also carried on correspondence with priests who were studying mission science at the University of Münster.

That God was gradually preparing the pioneers of the Students Crusade, is evident from the spontaneous outbursts, at different

places, of the same holy fire which Christ came to cast upon the earth—and what did He wish but that it be enkindled?

A Maryknoll Spark Inflames Techny's Zeal.

The scene changes, and we find ourselves at supper in our Mission Students' refectory. It is the winter-term of 1914-1915. An article read from the "Field Afar" made reference to a recent conference of the Protestant Student Volunteer Movement, at which some 5,000 delegates were present. "Why have not Catholic Students done the same?" thought Mr. (now Frater) Clifford King, then in philosophy. Straight as a flash came the answer: "Simply because no one ever started the ball a-rolling! Why should not Techny be able to set such a movement a-foot?"

Consultation with college mates, one of whom was Mr. John Neu-wirth of the Fourth Academic, gave Mr. King the assurance of their whole-hearted sympathy in this lofty enterprise. Acting upon their advice, he wended his way to the Prefect of Studies, Rev. Aloysius Biskupek, S. V. D. While conceding the desirability and urgent need of an organization of this kind, the latter argued the premature-ness of the scheme, "for," said he, "the students have not heard enough about the missions to be sufficiently interested in such a field of activity. Besides, it has been decided to start a new children's mission magazine, *The Little Missionary*, which will educate in a missionary way the boys and girls of our parochial schools, from whose ranks the college and academy students will be recruited; then shall the time be ripe for the plan you propose."

Convinced by the force of the argument, Mr. King settled down to watchful waiting.

In the meantime, "*The Little Missionary*" started its prosperous career in September, 1915, and, like every true missionary, made friends with all, and tried to do good to each one it met.

In the Autumn of 1916, I had been partly instrumental in establishing the Missionary Association of Catholic Women, which has its headquarters in Milwaukee, Wisconsin. Subsequently, Rev. John W. Keogh, Chaplain at the University of Pennsylvania and Chaplain-General of the Federation of College Catholic Clubs, communicated with me relative to taking up mission work among the students of the University of Pennsylvania. His enthusiasm for work of this nature filled me with high hopes, and I thereupon invited him to champion the Catholic Students' Mission Crusade. To his regret, however, he informed me, university concerns made acceptance impossible.

The first semester passed uneventfully. Mr. King called in occasionally to have a chat about the affair which was of so great interest to us. Detailed discussion was all that could be done until the Spring of 1917.

Organization Begun in March 1917.

In the March meeting of the Militia Orans (our students' Mission Society, of which I am moderator), Mr. Neuwirth followed up a suggestion of mine and made the motion, that a committee of ten be appointed to deliberate upon the most efficient way of executing this project so dear to every student. The motion was carried. The officers of the committee were: Mr. John Neuwirth, chairman; Mr. Herbert Leibman, vice-chairman; Mr. Wolfgang Zeilner, and Mr. John Buckley, secretaries. Individual propaganda along uniform lines was the first expedient adopted.

Knowing how intensely interested he was, Mr. Neuwirth notified Frater King, at that time in the Novitiate, concerning the progress which they were making, and asked him for any suggestions as to the wisest course of action. The latter advised, that a circular appeal be sent to all students. Mr. Neuwirth, a very capable man, then in sophomore, fully concurred in this opinion. Sudden death, however, snatched him away within a week (March 16, 1917), before anything definite had been decided.

Seeing that the other members of the committee were somewhat nonplussed, Frater King composed and submitted to me, towards the end of April, the appeal known as "The Coming Crusade." I found it entirely satisfactory and told him to ascertain the judgment of the committee. Since they also passed on it favorably, I took immediate steps with my Rev. Superiors to obtain the necessary permissions; and in a short time the appeal went to press. From now on, the bureau was transferred to the scholasticate, owing to the fact that Mr. Leibman was leaving on account of poor health, and the rest of the committee felt unequal to cope with the situation as outlined in "The Coming Crusade." By the end of May, the appeal was sent to all Catholic institutions.

The Powerful Aid of America.

Immediately came a rousing editorial in the "America" (June 2, 1917), from the gifted pen of Rev. Joseph Husslein, S. J., with whom I had frequently communicated about the proposed undertaking. In this editorial he pointed out the crusade as "the most important single event that has come to pass in our American Catholic College life, provided our faculties and students will give to it proper response." This staunch support from one who is acknowledged an expert in everything missionary, assisted us immensely in overcoming the obstacles which threatened to engulf us. I must also mention here the apostolic welcome which the crusade received from the students of St. Charles Seminary, Carthagenia, Ohio. Indeed, they were the only ones who answered the questions of the appeal on time for the first Bulletin.

With joyous mood, therefore, Frater King, the editor of the first two Bulletins set about his task. It was my policy, from the very beginning, to let the students themselves do the actual planning and working. It was not necessary for me to urge them to do their utmost, because they were heart and soul in the movement. An occasional word of direction or counsel was all that I offered them. In October, 1917, a sufficient number of Bulletins were mailed to all universities, seminaries, colleges, and academies, with the inspiring war-cry: "The Sacred Heart For The World, The World For The Sacred Heart." The leading Catholic papers and college magazines pressed to the front and ably seconded our efforts. This added weight and authority to the cause, and contributed not a little to enlist the approval and good wishes of prominent, representative clergymen.

Reception of the Bulletins.

The students, however, were slow to respond. It was disappointing in the extreme. In fact, the only reassuring aspect of the whole affair was its disappointing character: for it is a truism, that "the greater the work, the more humble the beginning." In May, 1918, appeared Bulletin No. 2, winning the sympathy of many. For, besides instructive and persuasive articles, did it not contain the most cordial approbations from Cardinal Farley, six Bishops, fifteen heads of educational institutions and eight Catholic papers and magazines? All told, fifty institutions expressed good will towards the crusade; of these, one-third declared for an immediate conference at Techny. After the date had been fixed (July 27-30), invitations were extended to all who were actively interested in the crusade and conference.

At this juncture, Father Husslein thrilled every Crusader with the enthusiastic editorial (June 22, 1918) on "A Catholic Students Convention." "What more cheerful news," said he, "than to learn that the First Missionary Conference of our American Catholic Students is actually to take place this year, in spite of all the difficulties created by the war? Here is the spirit that must win."

That we were really out to win is evidenced by the earnest missionary spirit which characterized the conference. The whole report of the conference will stand as a lasting witness of the apostolic fervor which animated every Crusader.

Many Institutions Endorse the Crusade.

Moreover, the mission zeal of other institutions which, although unable to attend the conference, have nevertheless heartily indorsed the crusade, fills us all with adamant confidence as to the glorious future awaiting it. The following institutions have answered favor-

ably to the call: St. Paul's College, Paulist Fathers, Washington, D. C. (Mission Club), delegate; Holy Cross College, Brookland, D. C., Rev. Michael Mathis, C. S. C.; College of the Sacred Heart, Denver, Colo., Rev. F. L. Sebastiani, S. J.; La Salette Missionary College, Hartford, Conn., delegate; St. Ignatius College, Chicago, Ill., Rev. Charles Coppens, S. J.; St. Mary's Mission House, Techny, Ill.; St. Meinrad's Seminary, St. Meinrad, Ind. (Mission Club), three delegates; Notre Dame University, Notre Dame, Ind., C. S. C. Mission Society, three delegates; Epiphany Apostolic College, Walbrook, Balt., Md., Rev. J. Albert; St. Mary's Seminary, Baltimore (Mission Society), Very Rev. J. Dyer, S. S.; St. Peter and Paul's Monastery, Cumberland, Md., O. M. Cap.; Rock Hill College, Ellicott City, Md., Ven. Brother Pius; St. John's Ecclesiastical Seminary, Brighton, Mass. (Mission Society); St. John's University, Collegeville, Minn., three delegates; St. Paul Seminary, St. Paul, Minn.; Kenrick Seminary, Webster Groves, Mo. (Mission Society), delegate; St. Louis Prep. Seminary, St. Louis, Mo. (Mission Society), delegate; Conception Abbey, Conception, Mo., O. S. B.; St. Louis University, St. Louis, Mo., Rev. Albert Muntsch, S. J.; Creighton University, Omaha, Nebr., Rev. Robert M. Kelly, S. J.; St. Joseph's College, Princeton, N. J., Rev. W. F. Likly, C. M.; Maryknoll, N. Y., delegate; Niagara University, Niagara Falls, N. Y., Rev. W. F. Likly, C. M.; Mt. St. Mary's Seminary of the West, Cincinnati, Ohio (Mission Society), two delegates; St. Joseph's Seminary, Yonkers, N. Y. (Mission Society); St. Ignatius College, Cleveland, Ohio Mission Section of Sodality, two delegates; St. Xavier's College, Cincinnati, Ohio (Mission Section), delegate; Pontifical College, Josephinum, Columbus, Ohio, Rev. Jos. Molitor; St. John's University, Toledo, Ohio (Mission Section), delegate; St. Charles Seminary, Carthagen, Ohio (Mission Society); Catholic University of Oklahoma, Shawnee, Okla., Rev. D. D. Ryan, O. S. B.; Sacred Heart Mission House, Girard, Pa., Rev. A. Juergens, S. V. D.; University of Penn., Medical Mission, Chaplaincy, Rev. John Keogh; St. Francis College and Seminary, Loretto, Pa., Rev. Michael Edwards, T. O. R.; Villanova College, Villanova, Pa.; St. Michael's College, Winooski Park, Vt.; St. Edward's Prep. Seminary, Rev. J. J. Isenring, O. S. F. S., Huntington, W. Va.; Campion College, Prairie du Chien, Wis., Rev. Theo. Shutte, S. J.; St. Francis Seminary, St. Francis, Wis. (Mission Society), represented by president; St. Paul's University Chapel of Wis. U., Rev. H. C. Hengell; Mt. St. Michael's College, Hillyard, Wash., Rev. Lawrence O'Keefe, S. J.; University of St. Francis Xavier, Antigonish, Nova Scotia; Very Rev. H. P. MacPherson; Irish Students' Mission Crusade Bureau, St. Columban's College, Galway; Federation of Catholic Clubs (19 Institutions), Rev. John Keogh, U. of Pa.; Newman Clubs of Universities of Texas, California, Minnesota, Ontario, delegate.

The Voice of the Hierarchy.

The voice of the Hierarchy approved the crusade in messages from His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, Md.; His Eminence, John Cardinal Farley, Archbishop of New York, N. Y.; His Eminence, William Cardinal O'Connell, Archbishop of Boston, Mass.; Most Rev. George W. Mundelein, Archbishop of Chicago; Rt. Rev. Ferdinand Brossart, Bishop of Covington, Ky.; Rt. Rev. Edward P. Allen, Bishop of Mobile, Ala.; Rt. Rev. Austin Dowling, Bishop of Des Moines, Iowa; Rt. Rev. J. M. Koudelka, Bishop of Superior, Wis.; Rt. Rev. A. J. Shuler, S. J., Bishop of El Paso, Texas; Rt. Rev. Joseph Schrembs, Bishop of Toledo, Ohio; Rt. Rev. Charles Mohr, Abbott of St. Leo Abbey, St. Leo, Fla.; Rt. Rev. Frowinus Conrad, O. S. B., Abbott of Conception Abbey, Mo.

Religious Orders Represented.

The following religious orders were represented at the conference: O. M. Cap., Rt. Rev. Salvator Walleser, Very Rev. Ignatius Weisbruch and Rev. Agatho Rolf; S. J., Rev. Joseph Reiner of Cincinnati; C. M., Rev. Joseph Donovan, Rev. W. J. Ahearn, St. Louis, Mo.; O. S. B., Rev. Vincent Orth, Rev. Father Raphael, Arkansas and Missouri; M. S. C., Very Rev. C. Stettner, Sparta, Wis.; S. V. D., Techny, Ill.; M. Ap., of Maryknoll; C. S. P., Rev. John Handly, Chicago, Ill.

EDITOR'S INTRODUCTORY NOTICE.

By REV. JOHN HANDLY, C. S. P. of St. Mary's Church, Chicago.

A Guide-book of Student Service.

This book contains a message for every Catholic student in the English speaking world. It is an appeal for organization to help home and foreign missions. It comes from Catholic students, and is embodied in the proceedings of the first convention of the Catholic Students Mission Crusade, which took place at Techny, Illinois, the home of the Mission Society of the Divine Word, in July, 1918.

If every Catholic student joins the Crusade, studies even a very little the facts of home and foreign missions, prays for the work sometimes, makes a few sacrifices, and contributes a little money every year, the missions will be changed from weakness to strength, from destitution to affluence, and the conversion of the whole world will be near at hand. Until this organization is perfected, no student can realize the power and wealth dormant today in the student body. The demands on each individual will be very small. The accumulated results will be stupendous.

After you have read this book, ask your Catholic fellow students whether a unit of the Catholic Students Mission Crusade has been established in your college or university. If so, give your name as a member; if not, write to Doctor Frank J. Beckmann, Rector of Mount St. Mary's Seminary, Mount Washington Station, Cincinnati, Ohio. Tell him you are willing to help start the crusade in your college and ask him for authorization and directions.

As soon as you begin to work for missions, no matter how little you do, you will see in your own daily life clear manifestation of the gratitude of our Divine Lord. There is no more certain way to obtain God's blessing, conquer temptation, and make great spiritual progress, than to work for the missions. It is very easy to prove this in your own case. All you have to do is to join the Catholic Students Mission Crusade and begin to do the small service required as a condition of membership.

When I was appointed to edit the proceedings of the Techny conference, I planned to write a long introduction giving my conception of this movement, but when I began to study the papers read there, I found the field had been covered by the students contributing them, and so well, that I cannot improve on what the students have done. I commend this book to all Catholic students of the English speaking world. In it they will find abundant reason to be proud of the student body to which they belong, on which the student originators and promoters of the Catholic Students Mission Crusade have shed the lustre of their amazing zeal.

The Indispensable Field Secretary.

At the Techny conference I urged the necessity of having the interests of this big organization entrusted to the care of an official, whom we called the Field Secretary. He was to give all his time to the crusade, conducting a periodical, and making use of every other possible means of publicity; and in addition he was to travel from one institution to another in order to promote organization by personal contact with the students. This plan was incorporated in the constitution of the crusade. It was comforting and also significant to find the reasons which I advanced on the floor of the convention, for the establishment of this office, repeated in the following letter, from Rev. A. Bellwald, S. M., professor of apologetics in the Marist college at the Catholic University. Father Bellwald wrote after the convention had concluded its deliberations, but he was ignorant of its conclusions, and arrived at the same conclusions by independent thought on the subject.

"I have read with the greatest interest" says Father Bellwald, in his letter, "the two bulletins of the Students' Mission Crusade. The idea is excellent, timely, urgent, but your success unfortunately most meager.

"Where does the blame rest? you ask in Bulletin No. 2. May I be allowed to state my opinion candidly? The way you go at it is not calculated to make for success. What is everybody's business is nobody's business. Instead of appealing to the student body directly, you ought, through your directors, to interest first the faculty, or some member of the faculty. Somebody, whose influence over the student body is pronounced, must take charge of the organization. For nobody likes a nameless and headless organism.

"Neither should the main outline of organization be left to individual tastes. A few broad principles, with ample room left for local coloring and personal initiative, would insure not only unity of purpose, but also harmonious development, which, when the time is ripe for it, would make federation an easy task.

Moody, Wilder, Forman, Founded Protestant Crusade.

"The plan of a national conference of student delegates before organizing the individual colleges I look upon as utopian, impracticable, even as discouraging to local efforts and enthusiasm. Not thus did the Protestants, whose success we are anxious to emulate, proceed in organizing their students. It was not a student nor a body of students who in 1886 put themselves at the head of the Student Volunteer Movement, but the then world-famed evangelist Dwight Lyman Moody. Nor has the movement prospered chiefly through conferences or conventions. These were the result, and not the cause of the prosperity of the movement. I venture to assert that it would never have succeeded but for the personal touch which carried the missionary inspiration from college to college. In conformity with the wishes of the National Conference at Mount Herman, Massachusetts, in 1886, Messrs. Wilder and Forman visited during that scholastic year one hundred seventy-six leading institutions and divinity schools of Canada and the United States. We need a priest to do that work. He, with the hearty support and endorsement of our hierarchy, will stir up the dormant Catholicity in our high schools, colleges and academies, rouse the enthusiastic zeal of all for the cause of Christ, and organize the missionary union, keeping in touch with all until the fire has caught, and begun to spread beyond the limits of the college walls. Here, I believe, lies your only hope of success.

"But where do the funds come from? I do not ask where the organizer should come from. For that would indeed be disgraceful, if a number of persons fitted for this purpose could not be found in our religious orders or in our secular clergy. But the funds? Where can we find them? When we reflect that every cent spent in this enterprise must produce many great spiritual, and even material results, no missionary agency should begrudge the capital. But this idea, carried into effect, would, I believe, enlist enough sympathy to pay its own way. The funds will come as the idea spreads; the all-important point is, just to start.

Supply Paid, Permanent Secretaries, or Perish.

"The Student Volunteer Movement has its regular, paid body of traveling secretaries. Without these, the movement, far from continually growing, would speedily wither to nothing. It is the duty of these traveling secretaries, to visit the colleges, deliver addresses on missions, meet with missionary committees and volunteer bands, organize mission study classes, and in every possible way promote the missionary activities of the colleges.

"This, then, is what in my belief we need. We shall need one zealous, able, sympathetic priest, who will give his whole time and energy to this work. If the right choice is made in the beginning, it will not be long before there will be a demand for several.

"Hoping that these few remarks, long delayed, will be accepted in the spirit in which they were written, I remain, etc."

The justice of Father Bellwald's contentions could not be exemplified more aptly than in the following letter from the Chairman of the Executive Committee, Dr. Frank J. Beckmann, Rector of Mount St. Mary's Seminary, Cincinnati. Dr. Beckmann has given himself to the mission crusade with such whole-hearted generosity that it would be impossible to find a better test of the futility of intrusting the organization to the hands of a man already employed elsewhere in the hard, endless work of the Catholic Church. He spent his whole vacation working for the crusade. He attended the conference at Techny, and afterwards put in the rest of his summer making journeys to and fro, trying to procure a Field Secretary. If anybody would find time to further the needs of the crusade, Dr. Beckmann surely is the man. No one could have had better intentions or brought to the effort more self-forgetting zeal. But he has failed, and every other priest at work for the Church in this country would like-wise fail, simply because our priests are overworked three and four times more than the limitations of their strength and time. An organization of the crusade's magnitude manifestly requires all the time, free from every incumbrance, of at least one man, and, as Father Bellwald has insisted, eventually of a large corps of men. Here is Dr. Beckmann's admirable and really pathetic letter:

Present Conditions Described by Dr. Beckmann.

"Dear Father Handly:—Your last letter found me too busy to give it due consideration. It suggested action vital to the society, and I was too distracted to answer as promptly as you desired."

"We wish to establish a society that will last, and, hence, we must lay broad and deep foundations. I wanted to proceed cautiously, and had, therefore, to defer my reply beyond the time set."

"Your letter reached me on the opening day of the new school year. You will form some idea of the confusion and distraction of the first day, when I tell you 220 students came in, almost seventy new ones. We were taken by surprise and had to make room, comb the city for furniture, etc. Then one of our professors was allowed to enlist as army chaplain, and he was my mainstay, vice-rector, etc. His successor was appointed the day before the seminary opened. Then ordination to be prepared for, and Bishop to be satisfied as to the fitness of the ordinandi, and, to crown it all, we had to accommodate ourselves to new war conditions.

"Really, this is enough to convince you of the impossibility on my part to weigh your proposition and to prepare the letter of introduction expected. These trying times make it hard to run a seminary such as ours. Besides, I have all the dogma, with a class of 130 pupils." [And Dr. Beckmann is also disciplinarian of the seminary, charged with correspondence with all Bishops who have students there, and an active member of several diocesan boards.]

"It is certainly very good of Father O'Callaghan to allow us space in *The Missionary*. I will negotiate with him as soon as possible. If circumstances permit, I will take a run to Washington soon to confer with Bishop Shahan and Father O'Callaghan. With *The Field Secretary* headquarters in Washington at the office of *The Missionary*, we could have several local solicitors, as, for example, Dr. Donovan, for Missouri, Dr. Markham for Ohio, Father McDonald, O. S. A., on his various missions, and others, as suggested by Dr. Donovan.

"We must be content with spreading slowly, if only surely and solidly.

Disappointments and Discouragements.

"I called at the University in Washington, but Bishop Shahan was far away. I wish I could have followed him up, but he seemed out of reach in Nova Scotia; besides, he was unwell, and hardly at home to visitors on business.

"I waited almost two weeks to see the Apostolic Delegate. In the meanwhile, I called at the Paulist house in New York, and thence ran up to Lake George to find the Father General. He had made up his mind, and seemed unalterably opposed to our proposition to make you Field Secretary. I saw the force of his argument, and saw also it was useless to appeal to others for intercession. I did not urge it further, though I was far from giving it up before. The Father General was very kind to me. God grant that you may be released for the work some time! It seems your vocation, but, as you say, it must have the full blessing and consent of your superiors, and this will come.

"We expected all this discouragement. We will face them all,

and come out victorious in the end. Too many prayers are said, for us to feel the least alarm.

"All colleges have been mobilized by the government, another occasion for alarm, which only shows the greater need for our society.

"I called at your house in Chicago. You were away on retreat. I spoke with your superior, Father Burke, but found him for the time opposed to your working in any capacity for our cause.

Cordial Blessing of the Apostolic Delegate.

"The Apostolic Delegate received me very cordially. He had heard something about the crusade, and was glad to be informed first hand. He is heart and soul with us, which I expected. since he, himself, had a mission in China before he was called to the Propaganda. He advised us to proceed slowly and cautiously, as Rome does. We should organize, overcome first difficulties, which would be inevitable, and when our society is well on the way, present it to Rome for approval. Meanwhile, he gives us his blessing, and when the time comes, and we need it, he will give us a letter. He said we should not make too much noise in the start, not imitate the world in its methods, but learn from the Church, in the formation of new orders; work as the Holy Ghost does—quietly.

"As soon as ordinations are over at the seminary and we are organized and I get the time, I will write the introduction I promised you. Now, dear Father, the mail carrier is at the door. Be assured of our prayers, our fullest confidence in a happy issue. You must be released, some time, for the dream of your life! Meanwhile, we will do the best we can."

The delay in the publication of this report of the convention is partly due to the conditions described in Dr. Beckmann's letter. He is my superior in this matter, and I have not been able to take steps without consulting him. I have lost some weeks waiting for his answers to my questions. And I have lost other weeks, several others, owing to the fact that I am almost equally overworked. The parochial tasks of St. Mary's Church, in the center of Chicago, are always heavy enough to keep the whole staff constantly busy. They have practically been doubled by the epidemic, and the various patriotic enterprises in which we have been obliged to take part. I have, besides, been editing a monthly parish magazine, and have actually been at work most of the time from eighteen to twenty hours a day. It is into such a daily program as this that I have been compelled to insert, stitch by stitch, the attenuated and prolonged thread of editing this small, all-important book.

I bring these facts to the fore merely to emphasize the plain necessity of having a Field Secretary always on the job.

Father O'Callaghan Comes to the Rescue.

I am happy now to announce that, as I promised on the floor of the Techny conference, the Apostolic Mission House, at the Catholic University, has come to our rescue. Rev. Peter J. O'Callaghan, C. S. P., Rector of the Apostolic Mission House, has appropriated two thousand dollars to pay the expenses of the Field Secretary for this year, and has supplied the mission crusade with a most efficient and zealous worker in the person of Mr. Floyd Keeler, a member of the editorial staff of *The Missionary Magazine*, which is published by the Apostolic Mission House.

Mr. Keeler is a convert. He was formerly Arch-deacon of the Episcopal Diocese of Southern Kansas. This office embraces the duties of a traveling vicar general and closely approximates the work required of the Field Secretary in the mission crusade. Mr. Keeler has, indeed, been active in mission work ever since he was a student at college. His experience is peculiarly advantageous, in the task of organization to which he now addresses himself, as was brought out more than once in the discussions at the Techny conference.

Father O'Callaghan has dedicated a portion of the *Missionary* to serve as the monthly organ for the Catholic Students Mission Crusade. Such an arrangement is necessitated by the recent ruling of the Post Office Department, that no new periodical would be permitted until the close of the war. The well equipped offices of the Apostolic Mission House are at the service of the crusade. Mr. Keeler plans to send out thence a great quantity of printed matter, to be inserted in the various Catholic periodicals of the country every week, and circular letters to institutions and individuals, in the hope of keeping the crusade constantly before the student world. Conditions are now such that we must defer, perhaps, the large expectations adopted by us at the Techny convention, for a later time; but Mr. Keeler hopes to develop enough interest and enthusiasm to make a great success of the next convention, which will take place in the city of Washington, either next summer or at least immediately after the close of the war.

As all lovers of the missions know, Dr. Joseph T. Donovan, C. M., Professor of Canon Law in Kenrick Seminary, is one of the most resourceful and energetic workers in the foreign mission field. He has been a crusader from the beginning. Realizing that it is practically impossible to secure the exclusive services of a priest for the office of Field Secretary during war times, he suggests a supplementary form of propaganda: "To get Father Reiner to swing all the Jesuit colleges into line; Father Agatho, the Franciscan colleges; the St. Meinrad and Collegeville delegates, the Benedictine colleges, etc. Then some of the delegates might be able to bring pressure to bear on the big teaching orders of women, at headquarters. I will undertake through personal effort with the Mother General to get all the academies and high schools, and the one college for women,

taught by the Sisters of St. Joseph of Carondelet, into the movement. Then the various delegates in their own districts could by personal contact get isolated schools, as Father Ahern in and about St. Louis." Father Donovan concludes his remarks with these words, "There is every reason to believe that the great bulk of Catholic studentdom can be induced to take the cross before the close of the ensuing school year." May his prophecy come true!

Pray for the Donor of this Bulletin.

The expense of printing this book has been borne by my dear friend, Mr. Charles Stoffel, of Cicero, Illinois, as a tribute of love and devotion to the Blessed Virgin. I have already written to each unit of the crusade and asked prayers for Mr. Stoffel, his wife and daughters, and his three sons who are now in the army, and I was very happy to place in his hands letters from the units assuring him of their thanks and their many prayers and good works dedicated to his intentions. I am sure the readers to whom this information comes now for the first time, will heartily join in this act of gratitude to a most kind and lovely old man.

How much beautiful, fervent, eager good-will, cheerful sacrifice and efficient, hard work has already been poured into this sublime movement, no one on this earth can calculate. Yet these are merely the tiniest first fruits and promise of the flood tide of good that soon is to roll its cleansing and fructifying waters all through the great world of Catholic students, bringing them to the first glad recognition of what it means to be a Catholic, which the youth of America, as a body, has ever glimpsed or suspected. And every one of these good works will be rewarded a hundred fold by the Sacred Heart, the most grateful heart in the universe, who cannot possibly be better served than in the task set for the Catholic Students Mission Crusade, **THE SACRED HEART FOR THE WORLD, THE WORLD FOR THE SACRED HEART.**

Part Second

HISTORY OF THE CONVENTION.

By Secretary of the Convention, ROMAN DWORSCHAK, St. John's University, Minnesota.

The Hospitality of Techny.

During the afternoon and evening of July 27th, delegates began to arrive at the Techny Station: an auto was waiting to convey us to the grounds of St. Mary's Mission House, where for the next three days we were to enjoy the kindly and generous hospitality of our hosts, the Fathers of the Divine Word. After the good Fathers had shown us to our quarters, we were invited to the supper table. The impressive opening services were held in the college chapel, consisting of Solemn Benediction, preceded by an invocation of the Eucharistic King for His guidance and direction in the deliberations that were to ensue. The celebrant, Rev. J. J. Massoth of Maryknoll, was assisted by Rev. F. M. Mueller and Rev. A. Schumacher.

The Convention Hall truly wore a missionary aspect, calculated to fire all delegates with enthusiasm for the mission cause. The stage was beautifully set with a large statue of the Sacred Heart surrounded by flowers and plants. Over the stage was a symbol of the Holy Ghost, with the words expressing the earnest prayer of all: "Come Holy Ghost!" Before the speakers' platform was a painting of the world and the Sacred Heart, inscribed with the inspiring motto under which the Catholic Students' Mission Crusade was launched: "The Sacred Heart for the World—The World for the Sacred Heart!" A statue of St. Francis Xavier, at the right of the hall, held up before us one of the many ideal missionaries of the Church. The walls were covered with instructive charts and neatly mounted pictures from the various mission fields, showing what was being done and what still remains to be done. In the rear of the hall stood tables with a goodly number of sample copies of various missionary periodicals and leaflets, of which the delegates were requested to take copies home with them.

List of Those Present.

Present at the opening session were: Mount St. Mary Seminary of the West, Cincinnati, O., represented by Rev. Mr. Alphonse Schu-

macher and Mr. Frank Thill; St. Meinrad Seminary, St. Meinrad, Ind., Rev. Wm. Racher, Mr. Chas. Koerber and Mr. P. Hayden; Notre Dame University, Notre Dame, Ind., Mr. James McDonald, Mr. James Brennan and Mr. James Butler; St. John's University, Collegeville, Minn., Mr. W. Rademacher, Mr. R. R. Dworschak and Mr. M. Haines; St. John's University, Toledo, O., Mr. Daniel McKenna; St. Xavier's College, Cincinnati, O., Mr. Joseph O'Meara; St. Ignatius College, Cleveland, O., Mr. Cornelius McLaughlin and Mr. James Cozzens; St. Louis Preparatory Seminary, St. Louis, Mo., Mr. J. Dolan; Kenrick Seminary, Webster Groves, Mo., Mr. E. J. Walsh; LaSalette Missionary College, Hartford, Conn., Mr. Bernard Jablonski; St. Mary's Mission House, Techny, Ill. (Seminary), Frater Robert Clark, Frater William Ross, Frater Clifford King, Frater Joseph Murphy, and Frater Peter Weyland; St. Mary's Mission House, Techny, Ill. (College), Mr. Wolfgang Zeilner and Mr. F. Klinghammer.

The visiting priests participating in the convention were, Very Rev. F. J. S. Beckmann, D. D., Rector of Mt. St. Mary's Seminary, Cincinnati, O.; Rev. R. J. Markham, D. D., Mt. St. Mary's Seminary, Cincinnati, O.; Rev. Agatho Rolf, O. M. Cap., Pittsburgh, Pa.; Very Rev. Ignatius Weissbruch, O. M. Cap., Washington, D. C.; Rev. Joseph Reiner, S. J., Cincinnati, O., Rev. Joseph Stettner, M. S. C., Sparta, Wis.; Rev. W. J. Ahern, C. M., St. Louis, Mo.; Rev. J. J. Massoth, M. Ap., Maryknoll, N. Y.; Rev. F. M. Mueller, Cincinnati, O., Rev. H. C. Hengell, Newman Club, Wisconsin University; Rt. Rev. Salvator Walleser, O. M. Cap., Vicar Apostolic of the Caroline Islands; Rt. Rev. Msgr. Jos. Rainer, V. G., Rector of St. Francis Seminary, St. Francis, Wis.; Rev. Dr. Joseph Donovan, C. M., Professor of Canon Law at Kenrick Seminary and Founder of the St. Peter Claver Sodality in the United States; Rev. John Handly, C. S. P., representing St. Paul's College, Brookland, D. C., and several other Paulist institutions; Rev. W. H. Agnew, S. J.; Rev. J. J. Sigstein; Rev. Bernard Traudt; Rev. John Seidel; Rev. J. M. Schilz.

Preliminary Organization.

Very Rev. J. A. Burgner, Provincial of the Society of the Divine Word, extended a most hearty welcome, and turned over the house and grounds and accommodations to us during our stay here. He introduced the moderator of the conference, Rev. Agatho Rolf, O. M. Cap., and the chairman, Frater Robert Clark, S. V. D. Father Rolf, on rising to speak, noticed an American eagle surmounting a globe on the table before him, carrying in its bill a glittering cross. This, he said, fittingly expressed the idea of the conference. Through the students, the American eagle is to carry the cross of Christ into all parts of the world, to gain for God all who are still ignorant of

Him. Father Rolf emphasized the need and value of putting the mission idea before our Catholic students.

The Chairman announced that the priests present would act as an advisory board to whom questions could be referred in case any difficulty should be encountered. The secretaries appointed for the Conference were Mr. Cornelius McLaughlin, First Secretary, and Mr. Roman Dworschak, Second Secretary. Each delegation was also requested to hand in the name of one of its number who was to act as one of the members of the constitutional board, so that each institution would be represented on this board. Letters of benediction, encouragement and approval which had been received, were read at this meeting, and cheered us greatly in the work before us.

The address of the chairman on the purpose of the conference and the reasons for organizing was highly appreciated.

Early Sunday Morning Exercises.

The second day was begun with Solemn High mass, sung by Very Rev. F. J. S. Beckmann, assisted by Rev. Joseph Stettner, M. S. C., and Rev. Joseph Reiner, S. J. During this mass all the delegates received Holy Communion. The business meeting was opened by the moderator with an invocation of the Holy Spirit for His guidance and assistance. The chairman introduced all the delegates, and the moderator, the Fathers. The following constitutional board was announced: Rev. Wm. Rachor of St. Meinrad Seminary; Mr. Frank Thill of Mt. St. Mary's Seminary; Mr. Edmond Walsh of Kenrick Seminary; Mr. Joseph O'Meara of St. Xavier College; Fr. William Ross, S. V. D., St. Mary's Mission House; Mr. James Dolan of St. Louis Preparatory Seminary; Mr. Daniel McKenna of St. John's University, Toledo; Mr. James McDonald of Notre Dame University; Mr. Verner Rademacher of St. John's University, Collegeville, Minn.; Mr. Bernard Jablonski of LaSalette Missionary College; Mr. James Cozzens of St. Ignatius College, Cleveland. The first six of these were designated Officers of the Constitutional Committee, with Rev. William Rachor as Chairman. They were to follow the discussions and formulate prevailing views, to be submitted later to the Conference.

Frater Clifford King, S. V. D., read a paper on the name, object and scope of the crusade. In the discussion of this paper the question was raised whether parochial school children should be admitted as members. It was decided best not to include them. Nevertheless, our propaganda must not fail to reach and interest them. They were to be reached indirectly through the pastors and sisters, as suggested in the paper.

Very Rev. Alcuin Deutsch, O. S. B., President of St. John's University, Minnesota, was quoted in this connection as saying, "May

I make one suggestion to the Conference? It is, not to adjourn without having made an appeal to the colleges and academies of young ladies to join the movement."

The next important question that arose was whether we should constitute a new organization, strictly bound and closely held together by a rigid constitution, or whether we should organize merely a campaign to arouse mission interest. This was a vital question, and the discussion waxed hot. However, no conclusion seemed in sight, and the discussion had already been so far protracted that it was decided to adjourn and to refer the point at issue to the advisory board.

The question of organization was thoroughly discussed by the delegates, informally, in the recreation room, and a definite understanding was reached.

After dinner, Mr. Edmond Walsh of Kenrick Seminary read his paper on: "What Shall Constitute a Unit of the Crusade," followed by "The Central Bureau" by Mr. Alphonse Schumacher of Mount St. Mary's Seminary, Cincinnati, and "The Auxiliary Bureaus" by Mr. Frank Thill of the same institution.

Every Catholic Student Body Welcome.

Before proceeding to the discussion, the moderator read the conclusion arrived at by the advisory board regarding the question of organization referred to the board in the preceding meeting. This conclusion proved to be in substance the same as that arrived at in our own informal discussion of the matter. It was that the crusade should be a distinct organization to consist of societies already existing, and not to interfere with any of them. The constitution should be broad, so as to be able to include all societies, but still to establish some bonds to unite all for a common ideal.

During the ensuing recess some of the delegates made use of the splendid open-air swimming pool placed at our disposal by our kind and generous hosts, who, it seemed, could never be persuaded that they had done enough for us. Refreshed, we took up the discussion of the papers, just read. It was settled that any body of Catholic students willing to take up mission work in conjunction with us should be considered a unit. It was thought best to make the requirements as few and as easy as possible, so that none should have reasons for refusing. The working rules beyond those indicated in the requirements of the units are to be left to the individual units, since we cannot legislate for such a diversity of conditions as would be encountered there.

Headquarters of the Crusade.

The propositions set forth in Mr. Schumacher's paper were accepted substantially as presented, with the exception of the question of the location of the central bureau. Rev. Bruno Hagspiel, S. V. D., differed from Mr. Schumacher on having the central headquarters located at Techny. He proposed that Techny and Maryknoll be considered mission information bureaus simply, and that the headquarters be located elsewhere. He said that he had just had an interview with the Reverend Rector and the delegates from Mount St. Mary's Seminary, who assured us of their willingness to take upon themselves this burden, at least for a time, if it should so be the wish of the assembly. To avoid detracting, even in appearance, from the Catholicity and unselfishness of the movement, it was decided to locate its headquarters at some institution not directly connected with the missions. The splendid work of the delegates from Mount St. Mary's, and the presence of the Reverend Rector, caused Father Hagspiel to propose this institution as the headquarters of the chief Executive Board. This move was heartily approved by all.

Rev. John Handly, C. S. P., seconded Rev. Father Hagspiel's proposal, and suggested the possibility of establishing at a later date the headquarters at Washington, the nation's capital, and the educational center of America. He assured us that we would find a hearty welcome from the Apostolic Mission House which offered permanent headquarters there. This proposal was cheered, as was also the expression by the chairman of our sincere appreciation of Mount St. Mary's as temporary capital of the crusade.

After supper we again met in the College Chapel for mission services. The celebrant was Rev. John Handly, C. S. P. He was assisted by Rev. W. J. Ahern, C. M., and Rev. Mr. A. Schumacher. The services consisted of prayers for the missions, the Litany of the Sacred Heart, and a mission song, "Our Promise," which has this inspiring refrain:

"Hear our promise glad and free
Souls, O Lord, we'll seek for Thee!"

The evening entertainment opened with the national anthem, which was sung by all present. Rev. Raphael Hahn, O. S. B., one of the reverend visiting clergy, and a musician of world-wide note, was introduced by the moderator of the conference; he graciously consented to play some of his own compositions, as well as selections from various classical composers. On this and later occasions he was given hearty applause, and, on the motion of Father Handly, a rising vote of thanks. A poem, "The Present Crisis" was recited by Mr. Thomas Murphy.

Father Handly read the paper on the Student Volunteer Movement, prepared by Mr. Edmund M. Duffley, C. S. P., of St. Paul's College, Brookland, D. C. A desire to supplement the views proposed by his confrere drew the speaker into an enthusiastic and instructive discussion of the reasons for Protestant success in regard to mission work. He pointed out the difference between the objects and means of Protestant and Catholic mission endeavor, "Let us hold up," he said, "before our American Catholics the grandeur of those real living heroes, the Catholic missionaries, who are leading truly apostolic lives, amidst the poverty, disease and hardships of pagan lands, conforming themselves to the native customs, and making themselves all things to all men, in order to win all for Christ."

Dr. Markham's Speech.

Rev. R. J. Markham, spiritual director of Mount St. Mary's Seminary of the West said, "If you intend to give me a rising vote of thanks, you had better do it at once, for I do not think that you will feel disposed to do so by the time I have finished speaking. Only yesterday I was informed I would be asked to say a few words to-night, and since then I have been the unfortunate victim of many robberies. For as often as I found a thought, which I considered worth while bringing forth here, I was disappointed and chagrined to hear, in one of the succeeding meetings, that some one had found the same thought. This happened on five separate occasions, and now, to top it off, Father Handly has just stolen every conceivable good thought, and the very last one I had, also! Instead, then, of relying on an original production, I will spend my time dwelling on one thought brought forth by Father Handly, namely: the great difference between Protestant and Catholic mission endeavor. Our chief characteristic must be *prayer*. We should aim above all at the spiritual, for, 'unless the Lord build the house, they labor in vain who built it!'"

The Missionaries of the Sacred Heart.

Rev. Jos. Stettner, M. S. C., Provincial of the Missionaries of the Sacred Heart Fathers, said, "I have been given five minutes to say a few words to you. I shall do my best to acquit myself well of my task and if I make any breaks in English, please pardon me, for I on my part will try to make them as soft as possible!"

"The Missionaries of the Sacred Heart were founded some fifty years ago. Today they are doing much missionary work in diverse islands and archipelagoes of the Pacific. Not to enter into details, I wish to narrate the work of our Fathers in New Pomerania, our first mission. When our Fathers came in 1881 they found the islanders savages and much addicted to cannibalism. Before long, several Fathers, Brothers, and Sisters fell victims to their cruelty."

But the work was only the more blessed as a result of these heroic acts of sacrifice. The converts grew in number, and to-day we count about 20,000 Catholics in our missions there. A special feature of this mission which can be claimed by few others, is the fact that it is *self-supporting*. The first missionaries, foreseeing that the demands on outside help for the foreign missions would ever increase, set about to procure means of subsistence right at home. To this end, they laid out extensive plantations, and with the aid of the natives worked them very successfully; so that, in spite of the war, they are well able to provide for all their immediate necessities. Their example has awakened interest, and wherever our Fathers settle down in the Pacific Islands, they, as soon as possible, make such plantations, and in this way lessen the burden on Catholics at home."

How St. Louis Prep. Raises Funds.

Rev. W. J. Ahern, C. M., Vice President of the St. Louis Preparatory Seminary and Director of the Mission Society there, said, "On account of a lunch-counter, Mr. Dolan and myself are here. The mission work in St. Louis Preparatory Seminary has from the beginning been carried on as an educational feature, to aid in instilling into the hearts of the students the true spirit of sacrifice and self-abnegation. The students were urged to make their contribution by an act of mortification. For instance, they gave all their Lenten spending money to the missions. They also collected stamps and tin-foil. The gathering of waste paper was attempted, and in order to bale it, they constructed their own wooden baler.

"When the boys first heard of this Convention they feared that from lack of means they would be unable to send delegates. Apostolically, they *made* means. The idea of conducting a lunch-counter was suggested, and one class in particular followed up the idea with great energy. To the first stock of ice-cream, other articles, such as candies, fruit, and even frankfurters, were soon added. They advertised their little store, and when customers came, something like the following was told them: 'Here is a five-cent ice-cream cone for a dime; but be a sport, it's all for the missions!' They *were* sports and the result was that more than the required sum was raised.

"Now all this has been brought forward here, not in a spirit of self-laudation. We wish only to show you that the Mission Society of St. Louis Preparatory Seminary is intensely interested in this work; and in the future, when the cry goes forth for assistance, we are going to resort regularly to just some expedients as the baling-machine and lunch-counter ideas, as have been described here."

Rev. J. J. Massoth, representative of the Very Rev. James A. Walsh, M. Ap., President of the Catholic Foreign Missionary Society of America, at Maryknoll, said, "I have been asked to give a short sketch of our work at Maryknoll. The history is soon given, for

Maryknoll is only a seven-year-old baby and consequently just coming to the use of its reason. Its early history bears the mark of all of God's work—a work of struggle and trial. A start was made, and for a long time the living house at Maryknoll proved sufficient for all of the Community. But accommodations failed when the Community increased in numbers and more room had to be found. To meet the emergency one barn was slightly overhauled and turned into sleeping quarters. But again things became congested and still another barn was required to furnish the necessary nightly lodgings. I can assure you that they do not make such very uncomfortable quarters. I myself began with this kind of life and I feel proud of it to-day.

The Struggles and Triumphs of Maryknoll.

“An apostolic school for lower students has been opened at Venard, Pennsylvania, and its struggle for existence and its rate of increase resembles that witnessed at Maryknoll; so that our superior sees himself obliged to raise a small brick building there to meet the present needs. Maryknoll now counts twenty-seven seminarians and expects to increase to thirty-three this year. Venard will possibly have forty-five this fall.

“The missionary idea is really making progress in this country, as I have had sufficient opportunity to find out during my work here in the Middle West. Vocations are sufficiently numerous and all that our people need is information on the true conditions of Mother Church abroad. We believe that the Students' Mission Crusade will do much to insure this point. My Superior, Rev. Father Walsh, is very much interested in this movement. Before I left for the middle west, he spoke of it several times, expressing his enthusiasm that such a campaign had finally been launched. Furthermore, he expressly charged me to try by all means to arrange to come here during the Convention if I possibly could. He desires me to inform you that Maryknoll has a deep interest in this work and will do its best to make it a success.”

Interspersed between these addresses were various songs by the choir. During the evening, Rev. W. H. Agnew, S. J., and Rev. J. J. Sigstein entered the auditorium and were given a hearty welcome on being introduced by the Rev. Bruno Hagspiel, S. V. D. The program was brought to a close with the singing of the Papal Hymn at 10:15 P. M.

After mass and breakfast on the third day, Mr. Thill summarized his plan. It did not arouse much discussion because it was clear and simple. All seemed satisfied with it. The objection raised, that the apportionment of territory to the units for propaganda work might cause a clash of interests between separate units, was met by the statement that the central board would have power to act in such an emergency.

Papers on "The Means of Propaganda" by Fr. Peter Weyland, and "Finances and Contributions" by Mr. Paschal Hayden were read.

Owing to circumstances which they could not control, the delegates from Notre Dame were obliged to leave us, much to our mutual regret. They left signed a communication in which they declared their assent to all that the conference might do, and expressed the wish that the constitution be sent to them for their signature. This communication was read to the assembly in the 11:00 A. M. session. Rev. Ignatius Weissbruch, O. M. Cap., formerly a Provincial of the Capuchins, also had to leave, and through our moderator expressed his regret at being obliged to depart so soon. Rev. J. J. Massolt, of Maryknoll, called away by urgent business, wished us Godspeed, and assured us the support of Maryknoll. A hearty "Three cheers for Maryknoll" was given by all.

Owing to the lively interest shown in the crusade by many institutions whom circumstances prevented from being represented, it was voted to send the constitution for signature to religious houses and colleges whose delegates were prevented by circumstances from attending.

Finances and Contributions.

Mr. Hayden's paper on "Finance and Contributions" was first discussed because of its importance. His ideas were highly praised. The obligatory fee recommended was approved of, but it was considered best that it be small, so as not to deter desirable members from joining our ranks. Mr. Frank Thill suggested 25 cents per capita, and declared that this, with present membership, would net the sum of about \$150.00 for the first year. Father Handly expressed his grief that such a glorious conference should stoop to consider something so insignificant as \$150.00! To explain his idea, he told us the story of the boy whose bantam hen laid such small eggs that he placed before it a huge ostrich egg, with the sign: "Look at this and do your best!" Father Handly said: "Let 25 cents be the fee, but let it by no means be the limit, but only the starting point. We are organizing a *big* crusade, we wish to include *all* Catholic students in it. We wish to make it a *national* and later an *international* affair. This is the limit we have set. Let us never forget that we are out for a big work, and consequently should be consistent; let 25 cents be the fee, but let us aim at raising \$1,000,000.00 this year. We must not let this figure scare us. If we let the world know what we are after, it will sit up and take notice and will help us. Where would be our consistency were we to proclaim that we are going to convert the world, and then ask from each of our members the extravagant sum of 25 cents! Such a proposition would not interest anybody, and would be ridiculed. Small men never accomplish great ends." Such thoughts coming from Father Handly and delivered in his own enthusiastic manner carried us to a high resolve to use the *drive sys-*

tem, and to do and to dare everything for the cause of Christ. After all, the promotion of God's kingdom on earth is the greatest of causes, the cause for which all should be willing to offer any sacrifice and to venture upon great and glorious things, the only cause, when all is said, that has any everlasting significance. God's kingdom is at stake and this should interest every lover of God.

To start the ball rolling, Father Handly made the first contribution for the support of the executive board. He handed the chairman five dollars which has been given to him by a recent convert for some such purpose as this. He asked our prayers for "Josephine," our benefactress.

Father Handly had just given us an exhibition of his powers as an enthusiastic propagandist. This induced the moderator to propose him to us as a Field Secretary to help spread our movement. This happy suggestion was greeted with unanimous hearty approval and prolonged applause. As a result, a committee consisting of the moderator, the chairman and the two secretaries was immediately appointed to petition the Paulist Superiors to release Father Handly for this work. This closed the most interesting meeting of the Convention.

While at dinner, we were agreeably surprised by a most distinguished guest, Rt. Rev. Msgr. Joseph Rainer, Rector of St. Francis Seminary, St. Francis, Wis. The interest in our work shown by Msgr. Rainer increased our confidence in the future success of the Crusade. We appreciated his kindness in honoring us with his presence and taking part in our meetings.

Thus encouraged, we opened the next session at 2:15 P. M. Mr. Joseph Vorman, the intended delegate from St. Mary's Seminary, Baltimore, informed us in a letter that to his great regret he could not attend even a part of the Conference, as he had hoped to do. Faulty train connections defeated his arrangements. His seminary is another one of those already pledged to our cause.

For President, Bishop Shahan, of the University.

The suggestion that we approach Rt. Rev. Bishop Thomas J. Shahan, Rector of the Catholic University, with a view to having him accept the presidency of our organization was received with applause. Immediately a motion was made, seconded and carried that we celebrate a High Mass in honor of the Holy Ghost the following morning for the intention that we receive the services of Father Handly as Field Secretary, and the consent of Bishop Shahan to be our President.

The discussion concerning the "Means of Propaganda" was not carried beyond the question of an official organ. The paper gave a good survey of the subject, but was of such a nature as to require but little discussion. The whole assembly was of opinion that an official organ was a necessity.

Address of Monsignor Rainer, V. G.

The evening program again proved a most interesting and instructive one. Rev. Father Handly acted as master of ceremonies and introduced to us Rt. Rev. J. Rainer, V. G., who proceeded to give us a short account of what they are doing at St. Francis Seminary.

"I am very glad to be able to be here with you to-night and to represent St. Francis Seminary," he said. "I expected to find some delegates here, but higher authorities decided otherwise. The Mission Society in St. Francis Seminary has existed since 1912, and I am glad to say is doing good work. The special feature of our society is the Mission Sunday. One Sunday is set aside each year for a big mission celebration. Preparations are made on a rather large scale; and, on the morning of the day appointed, a Pontifical High Mass is celebrated and a sermon on the missions delivered. The rest of the day is given over to mission entertainments, mission addresses, mission lectures, a mission play, etc. Thus we had it last year and thus we intend to have it every year. It broadens the students' minds and makes them alive to the needs of Holy Church in other lands.

"How the Missionaries are now looking to America! Oh, yes! let us help them as much as we can! Let us deny ourselves and live in continued self-sacrifice in order to be able to contribute our mite to the support of those heroes who are laying down their lives for the salvation of numberless souls!"

The Key-note of the Crusade.

The next speaker, Rev. F. J. S. Beckmann, D. D., Rector of Mt. St. Mary's Seminary of the West, and Executive Chairman of the Students' Mission Crusade, said, "In a few words here to-night before the Students I wish to point out two things. First of all, this is *your* work. It is a *students'* crusade. For this reason I sat in the rear during your meetings, intensely interested in everything that was said, but still refraining from taking any active part, unless especially called upon to do so in particular instances. The priests desire you to feel that the success of this work lies entirely in your hands. Do not think then of pushing it off on your neighbor, and on your spiritual directors. Our task will remain one of counsel and approbation.

"The second point has been touched on by Father Handly and more so by Dr. Markham. This movement's main weapon must be *prayer*. Among educational features it deserves the very first place. For, as Dr. Markham expressed it: 'Unless the Lord build the house, they labor in vain who build it.' And what did Jesus Christ Himself say? 'Pray ye the Lord of the harvest, that He send laborers into His harvest.' He did not say to every one of you, 'Go yourself,' or, 'Send some one yourself,' or, 'Give money.'

"Your contributions must be born of a spirit of *sacrifice*, and the financial value of them should hold the second place. A work of this kind can succeed only if sacrifice prepare the way. Neither would we imitate our Protestant brethren who, according to Father Handly's words, not only pray, but also themselves 'send' the laborers. We should pray and pray earnestly, that God may send the good laborers into His fields.

"And, surely, the benighted heathen stand in need of instruction. Who can understand what it means to be in the power of the devil, that arch-enemy of mankind? And yet it is he who controls the hearts and minds of the pagans and leads them to depths of perverted worship, such as we encounter everywhere in pagan lands.

"An instance in point was related to us while I was studying in Rome, by Bishop Hurth, then Bishop of Dacca in India, where the natives hold many kinds of animals sacred; different villages pay special homage to particular animals. In one village even the bedbug is allowed to multiply and live unmolested by the natives, who hold it sacred. If a rich man there desires to enjoy a peaceful night's rest, instead of dreaming of exterminating the bedbugs, he pays some poor fat man to sleep in his room first, and when the bedbugs have been sufficiently nourished by him, then the rich patron will retire for his night's rest. How heavily the hand of Satan lies upon these people and how far they are from the kingdom of Christ! And yet they are of our own human flesh and blood. Should we not then be interested in them, and pray earnestly and unceasingly that the cloud of ignorance be lifted from their eyes? Pray, therefore, the Lord of the harvest that He send laborers into His harvest."

Dr. Donovan's Faith in American Catholics.

Rev. Joseph O. Donovan, C. M., J. C. D., Professor of Canon Law in Kenrick Seminary, said, "I agree with Father Handly that this Mission Conference is an epoch-making event. Some time ago, Father Walsh of Maryknoll told me that he expected much from the rising generation of America. Just a short time ago, on his return from China, I again spoke with him and found him more enthusiastic and optimistic than ever. And why should he not be so? Surely, if our sailors and soldiers fighting in France can attract and engross our attention, why should this be less true of our missionaries in the front line fighting paganism? Father Walsh narrated to me the following incident, illustrative of the effects of propaganda for the Missions, "I was giving regular conferences in Boston in a Sacred Heart Convent where there was a girl whom I did not know personally at the time. Seven years were required for the inspiration then sown to bear fruit. I was then made the recipient of an instructive and valuable letter from this young lady. She was on the point of being married; and, being of a well-to-do family, great festivities were naturally to be expected. She, however, objected to

such a useless display and persuaded her mother to make the occasion as simple as possible. Meantime, remembering my former appeals for the missions, she enclosed in this letter to me the amount which otherwise would have been used to defray the cost of her marriage celebration—\$5,000 for Maryknoll!

“Now, such an example as this gives evidence of the power of the foreign mission cause to enlist the sympathy of our generous American Catholics. Father Walsh’s experiences in Boston prove that the apostolic spirit can be aroused very successfully. During his residence there, he won over practically the whole clergy of the archdiocese; and he confesses that, more than once in those early days of Maryknoll’s struggles, he owed his relief from pecuniary straits to some generous and timely donations from the priests of Boston.

“There is another difficulty to which Father Walsh’s personal experiences have given the lie. We are told that the more is done for the foreign missions, the more the home needs are liable to be neglected. The fact is, that in Boston, where the interest and zeal for the foreign missions is second to none, vocations for the home needs are more numerous than ever before. How could it be otherwise? As soon as people see what those suffer who live in pagan lands, they begin to realize and appreciate how precious a treasure they possess in the true faith of our Lord Jesus Christ.”

Though not present for Rev. J. J. Massoth’s address, Rev. Dr. Donovan reaffirmed the fact that there are in every diocese vocations to missionary life; but they remain to be found and brought to light.

Kenrick Seminary Devises Ways and Means.

“At Kenrick Seminary,” he continued, “we have a mission society, and though it has no fixed constitution, the results are excellent and praiseworthy. No fee is fixed, but every one is expected to make a contribution at certain times of the year; yet, in order that no one may be embarrassed, we have appointed seven men to go to the different members and collect from each whatever amount he can afford to give. In this way, we have raised more than the per capita tax mentioned in the discussions here. Last year, we raised over \$400 for the missions.

“Father Gavan Duffy made no appeal for funds the night he addressed us but at the end of the talk I suggested that the students on their way to their rooms deposit offerings in the mite boxes in the respective corridors, hoping to receive enough to support a native school teacher for a year, the sum of \$35, I believe. We realized and gave to Father Duffy \$155.

“On another occasion, the Seminarists staged a play representing African missionary life. After the performance, the players went among the audience, raffling pictures of African missionaries, churches, etc., and in this way raised \$250. Of this, \$125 went to the St. Louis Basutoland Mission, and the other \$125 to the Knights of Columbus War Fund. The figures quoted above in connection

with the Kenrick Mission Society represent only the big donations. The constant mite box offerings and the individual donations easily made up the rest of the four hundred dollars.

"To add a further instance of the success we may expect in spreading the knowledge of the missions, I have with me several letters written to me by readers of the 'Negro Child,'—a periodical for children. These children write of the sacrifices they have made in order to save a little black brother from the claws of Satan. They are samples of letters received by every one who takes an active interest in the children and tries to instill into them a Christ-like love for souls. Therefore, we must work persistently; and to-morrow we shall reap a beautiful harvest for the work we are doing to-day."

St. Xavier College Gives an Illustrated Lecture.

The next part of the program was as instructive as entertaining. It consisted of Part I of a Mission Lecture, "Standard Bearers of Christ," prepared by the Senior Sodality of St. Xavier College, Cincinnati, Ohio; and was read by their delegate, Mr. Joseph O'Meara. It was delivered here to give us a specimen of what can be done in this kind of mission propaganda, and the criticism of the assembly was kindly invited. The attention and applause of the whole audience gave fitting expression to the favorable criticism of all. At the end of the first half of the Lecture, Rev. Joseph Reiner, S. J., Spiritual Director of the Sodality in St. Xavier's College, told us of the immense labor which the preparation of this lecture had demanded. "Even yet it is far from perfect," he said, "since it is our first attempt at such a task. Nevertheless, I consider the preparation of mission lectures an excellent means which could be utilized in spreading the Students' Mission Crusade. Moreover, it is the one expedient whereby male students can more effectively work in academies for girls situated in their immediate neighborhood."

Our thanks and encouragement are due to St. Xavier's for the example they have set us. The program of the evening was closed with the rendition by the Choir of a Japanese "Song of the Freshman."

On Tuesday morning the Solemn High Mass in Honor of the Holy Ghost was sung at 6:15, as voted upon the day before. The Rev. Dr. Markham was celebrant, assisted by Rev. Mr. Rachor and Rev. Mr. Schumacher.

This day was devoted to adoption of the constitution. In the first session, Rev. H. C. Hengell, Rector of St. Paul's Chapel, Wisconsin University, gave us some valuable hints. He told us to include in our organization the Catholic students in secular universities, because many will be found there who are both willing and capable to work in the mission field, if not as missionaries, then as Catholic physicians, etc. Hence, we should lay more stress on *personal service* than on contributions. He suggested a neat, tiny cross stamped with

C. S. C., as the pin of our organization. He strongly favored a permanent central bureau as the only means to conserve energy and interest. He assured the delegates that he saw great possibilities in the crusade, and exhorted us to carry on the work vigorously with a fervent "God wills it!"

Catholic Students in Secular Universities.

In accordance with Father Hengell's suggestion, Catholic students in secular universities were included in our constitution. The words "home and foreign" were inserted also to avoid any misunderstanding concerning the fields which this movement intends to assist.

The proposition of Mr. Thill to have central units that are to group around themselves other and dependent units had been incorporated into the constitution. This drew on some discussion. Mr. Gleason suggested dropping the distinction, as it would perhaps keep many out of the crusade if every unit entering would have to be subordinate to the unit which induced it to join. Rev. Joseph Reiner, S. J., seconded him in this. These and other reasons advanced induced the assembly to drop this distinction. However, to avoid throwing too much work upon the central board, which would result if every unit were to correspond with headquarters, the power was vested in the central board to call district meetings of units in any given section of the country, whose officers shall transact the general business of the district. This district convention may elect a delegation to represent the district at future general conventions; which delegation shall have one vote for each unit in the district. This was thought advisable, since many units would find it too burdensome to send a separate delegation.

Adjournment followed here, and we were led into the dining room for the bountiful mission banquet prepared for us.

After the banquet, we were all invited to pose for a group picture of the Convention, and then entered the hall to vote upon the adoption of the Constitution. A unanimous vote for its adoption was registered. The election of officers took place immediately, and the following were elected by universal acclamation: Rt. Rev. Bishop T. J. Shahan, President; Rev. Dr. F. J. S. Beckmann, Chairman of the Executive Board, with Messrs. J. Thill and Rev. Alphonse A. Schumacher as the other two members of the Board. The Chairman was voted the power to fill vacancies that might arise on this board according to his own judgment. When Rev. John Handly, C. S. P., was nominated as Field Secretary, we in our enthusiasm elected him with hearty acclamation, forgetting that his appointment rested with Dr. Beckmann. However, it received force from the fact that Dr. Beckmann joined in the acclamation. Rev. Father Handly proposed Washington, D. C., as the place for our next convention, which should be held next summer. This was unanimously approved.

Then followed resolutions of thanks to the Fathers of the Divine

Word at Techny, to the officers of the conference, and to the officers of the constitutional board.

All Catholic Students Invited to Next Convention.

Mr. O'Meara presented the following resolution: "Resolved that; the First National Convention of the Catholic Students' Mission Crusade hereby extended to all Catholic students' organizations in America, a most cordial invitation to attend the next national convention of the Catholic Students' Mission Crusade, and offers place and time on its program for the discussion and national organization of all activities proper to Catholic Students."

Rev. Father Handly seconded it warmly, saying, that this would tend to produce a unity of activities. It would greatly strengthen the movement by uniting all activities into one big movement. The resolution was adopted.

All that remained now was the signing of the Constitution by all present. This was done during the afternoon.

Business was all transacted now, and we felt satisfied that we had laid the foundation for a great work. We felt assured that the prayers of many absent friends had helped us, for in many instances the deliberations took such turns as made us believe that, as one man expressed it, Divine Providence was visibly guiding our efforts. Before the close of the meeting, Rev. John Handly arose and proposed a rising vote of thanks to St. Mary's Mission House for the splendid work they had done for the success of the Conference. This was given with a hearty good will. We can never fully appreciate what they did for us. They started the movement and undertook all the labor and expense necessary to begin the movement. They extended to us during our stay an unbounded hospitality which cannot be equalled. Would that we could give an adequate expression to the gratitude which we owe them. We will at least show our appreciation of what they have done by doing our best to make the movement a success, and we can do it, and we will do it, if we only go at it with a will, if we place before us the mark and tell the world we must and will gain the mark, and then the world will listen to us and help us along.

As a fitting close to the convention, we all repaired to the chapel to give thanks to God for His almost visible guidance. Dr. Donovan read an Act of Consecration to the Sacred Heart before the Blessed Sacrament exposed, and then all joined in heartily in a resounding "Holy God, We Praise Thy Name."

Part Third

CONVENTION PAPERS

INTRODUCTORY ADDRESS.

By ROBERT B. CLARK, S. V. D., Seminarian of St. Mary's, Techny.

Slow, Sure, Solid.

Hope and courage should animate us that the little seed to be planted by this conference will spring up, not prematurely like a weed, but slowly and steadily as a majestic oak which thrives for a century and still is young and fruitful. We should not be disappointed if we do not see immediate and grand results. Our purpose is to draw up a provisional constitution which shall furnish a broad basis of missionary activity for the interests of the crusade.

The Crusade Bureau opened its campaign in May, 1917 by sending out an appeal to all seminaries, colleges and academies. This was followed by bulletins in October, 1917 and May, 1918. Though the first results were somewhat discouraging, those of Bulletin No. 2 were of a more encouraging nature. Those who "were going" to answer No. 1 actually "went" at No. 2. Some new friends were enlisted, old ones were strengthened in their resolutions; a few mission societies were organized, some well established were brought to light; the general verdict was: Have the conference as soon as possible, and at Techny. After the decision was reached, the various phases of the work were handed over to committees, papers were assigned and accepted, invitations were sent out to all institutions and priests who showed an active interest in the crusade. Connected with the invitation to a conference was also a petition to join in an earnest "prayer-drive." This was quite successful. Those who could not come, being either religious, or already engaged for that date, invariably promised to make up for their absence by a more devout application of their prayers for our intention. The cloistered Servants of the Holy Ghost in Philadelphia, and the Poor Clares in Chicago, wrote very interesting letters promising to make the crusade intention their own in their hours of Perpetual Adoration before the Blessed Sacrament.

May this crusade and conference be a success and unite all hearts in a gigantic effort to save the Catholic Missions from the destroying influences of war!

The Spirit That Must Win.

Dear brother crusaders, it is very gratifying to see you here this evening, about to exemplify once again that "in unity there is strength." "What more cheerful news," said Father Husslein in the America, "than to learn that the first missionary conference of our American Catholic students is actually to take place this year, in spite of all the difficulties created by the war! Here is the spirit that *must win*." Yes, Brother-Crusaders, here we are, out to win! Difficulties will be keenly felt, yet difficulties are the exercise-ground of faith; they give it nourishment and strength. Obstacles must be overcome; we must give part of ourselves in the pioneer spirit of self-sacrificing enthusiasm; for the foundation of missionary endeavor was laid on Calvary's Mount. "The same enthusiasm, therefore," writes Father Husslein, "which has distinguished our Catholics in filling with blue stars the ample spaces of white enclosed within the red borders of their service flags, should now also urge them on to do their utmost in the supreme work of the world-apostolate." Filled with holy enthusiasm for God and His church, many delegates and friends of the crusade have cheerfully welcomed expense, fatigue, and inconvenience, in order that we might, in practical American fashion get together and determine an efficient kind of organization for Catholic students face to face with the mission demands of a world at war.

The presence and interest of the reverend clergy is a great encouragement for us. Their advice and support will give a determined impetus to the conference, for if the army of God will champion the crusade, and our Catholic educators will help to rally those intrusted to their care, we may be sure that the movement will soon become national.

The Spread of Interest in Missions.

If we glance only at our country we see plainly how interest in the missions is fast taking root among the children and the laity. It is the common complaint of missionaries that the students, as a body, both in our Colleges and Academies, are indifferent to the cause of Christ. What can the reason be? Is not our Church a *Mission Church*? When the Holy Catholic Church will have ceased to be a Mission Church, then will the Church of Christ have ceased to exist! Perhaps students have never heard of nor realized their duty in the world-apostolate; the diffusing of this knowledge, therefore, should be our **FIRST** reason for organizing.

In the **SECOND** place, honor and loyalty to God and His Church call for our hearty cooperation in these critical times. A few months

ago I chanced upon an article in the Protestant "Missionary Review of the World" for January, 1914, which set my thoughts revolving more and more upon the possibilities which the crusade may, in God's good time, see accomplished. It cites the sad instance of a priest "converted" to Protestantism, and then goes on to relate a very interesting fact, namely,

"In a recent article in the 'Continent,' he [the ex-priest] draws attention to what he believes to be a *serious danger*.

"There is already in the air (i. e. in 1914) not only the possibility but the strong probability of an American Roman Catholic Federation, beginning with Canada and extending to the extreme end of South America.

"Catholic papers and Catholic Bishops, have often spoken in the highest terms of praise of such a policy and have indorsed it heartily. If a politico-religious federation is formed, then not only will every Protestant movement in Spanish America be crushed, but even in this country Protestantism will be handicapped, and the nation become entangled." (sic!) Being in the cloister for so many years, I cannot vouch for the truth of the above statement concerning a Pan-American-Roman-Catholic-politico-religious Federation. Dispelling at once the fears of our Protestant compatriots as regards a Catholic *political* federation, let us nevertheless add emphatically that if "an American Roman Catholic Federation" is formed, beginning with Canada and extending to the extreme end of South America, not only will "every Protestant movement in Spanish America be crushed," but even in this country the true faith of our Lord Jesus Christ, the rightful inheritance of the One, Holy, Catholic, Apostolic Church shall triumph over an erroneous and divided Christianity.

Effort to Protestantize South America.

I do not know whether all here present are cognizant of the fact, that there is a strenuous Protestant move afoot, not only to work among the heathen, but especially to Protestantize the Catholics of South America, to bring the "pure gospel to the poor, benighted, South American Catholics." Protestant books and pamphlets on the subject are being widely circulated, the whole of South America is being systematically split up into Protestant mission fields, and millions of dollars are being expended yearly for this new proselytism, ten and a half millions in five years.

Catholic fellow students, do you realize the vast power which you are capable of wielding? Shall our South American brothers be robbed of their birthright? Shall those eyesores which call forth the just criticism of well-meaning Protestants, for example, the lack of sufficient educational institutions, be allowed to exist? Shall we lose such an excellent opportunity to give to the world a practical demonstration of the living Christianity which throbs in every American Catholic student's heart? Shall we not do our share, if only by *example*, to win over our Protestant compatriots to the one true faith?

What has been said about South America holds equally well for our great southwest and northwest. Protestant mission schools are being erected all over our own United States. The Irish experiment is repeated, a cup of porridge or a book of learning is offered in one hand, provided the settler will surrender his faith and accept one of the 350 different denominations existing in the United States, according to the respective Protestant denomination or agency which the missionary happens to represent. And what is the result? The poor Catholic missionary who goes without the backing we can and should give to reap the harvest of souls, must instead weep and pray, labor and die, with the faint hope that God will bless his humble endeavors and bring back to the truth those who have lost the right path to salvation.

Same Tale of Woe from India.

The missionaries in India have almost the same tale of woe. One is telling us that, now during the war, as the Catholic missionaries sank into their lonely mission graves, and others were recalled to die on the battle field, the Protestants are sending out two missionaries to replace every Catholic missionary who had to quit his post. There they find the field well prepared by the priests; and, by utilizing social and charitable works and institutions, are doing their best to win over the natives. One missionary in India writes, "Alas, that the church has to work, after all these years, on theory and experiment! Let our Indian Missions, already ruined by the cyclone of November, perish, and our hard-won converts apostatize for lack of schools; let the Archbishop fall under the weight of his intolerable burden; let our priests, as happened to the very best of them this year, go utterly to pieces for lack of proper food—the church at home has no responsibility for these things." A Catholic journal of India informs us, that Protestants made about as many converts in that country in *one* century, the nineteenth, as it took Catholics four centuries to reach, the adequate explanation being: "They have greater resources and utilize them."

The third reason for organizing may be briefly summed up as follows: Fairness requires that we contribute our share to the same ministry from which we have received the priceless heritage of faith, in order that the good tidings of great joy may be announced to all men in every part of the world.

Gratitude requires that we thank God for having saved us, and that we "*do thanks*," (*gratias agamus*) that we put our thanks into *action*, by helping Him to bring the "other sheep" into the true fold, that soon there may be but one Fold and one Shepherd.

Christlike Charity, which is as universal as misery itself, bids us seek and refresh those parched souls who have gone through the fire of the world's temptations, seductions, corruptions, and transformations.

Compassion for the bodily ills of our fellowmen, sends us out especially to the mission countries. For poverty, disease, death, and every form of human sorrow are more rampant and more unbearable wherever the Gospel of the Crucified has not been preached.

We should be urged on by the realization that God so loved the world as to give His only-begotten Son for a ransom, in order that all men may have life in His name.

The conviction should penetrate our innermost souls, that when Christ said, "Go, teach ye all nations," He called upon all Catholics of all times to do all in their power, that the kingdom of God may come to all nations. Add to this the conviction that the students of the East are to be won for Christ, chiefly by the students from the West.

What Protestant Students Have Done.

The fourth reason for organizing is the example of the Protestant students. As the proverb goes: "It is right to be taught even by an enemy" so now let us learn a lesson from our separated brethren of the Volunteer Movement. They have demonstrated that within thirty years' time, grand results are attainable. The seventh Student Volunteer Foreign Missionary Convention, held in Kansas City in 1913 numbered 4,000 representatives of 755 colleges, universities, and professional schools of the United States and Canada, including also about 160 Chinese delegates. Moreover there were present about 279 secretaries, missionaries, and other Foreign Mission Board representatives; 53 editors and representatives of the press, 350 laymen, and 365 special delegates and guests—a total of over 5,000 regular attendants at the convention. Besides these there were over 1,000 hosts and other visitors from Kansas City in daily attendance during the five days of the Convention and at times it was necessary to hold overflow meetings.

Father Husslein thus sums up, "Thirty years after the first conference of American and Canadian students in 1885 the Student Volunteer Movement had extended to 1,500 educational institutions of every class in the two countries, and in less than thirty years had actually placed in the mission field seven thousand student missionaries, and had girdled the globe with its army of volunteers. It is no exaggeration to say that sending a similar mission message to our Catholic students at this critical moment is perhaps the most important single event that has come to pass in our American Catholic college life, provided our faculties and students will give to it proper response. If the Protestant students could enroll seven thousand active mission volunteers in thirty years, how many more should our Catholic Student Volunteer Movement be able to furnish within the same space of time? The answer depends upon the zeal of the presidents, faculties, and students of our Catholic Institutions of higher learning."

No doubt it will interest you to know that about twelve American Catholic Missionaries went to the mission field during the past year; while American Protestants sent about 600 missionaries, most of whom were recruited by the Student Volunteer Movement.

What should be our practical reflection? The same as Father Schwager's in his "Vital Mission Problem," where he says,

"It cannot be denied that the Student Volunteer Movement brought about an immense increase in the numbers of the Protestant mission personnel. As these missionaries were mostly young men who enjoyed a technical education in many secular branches, it enabled the Protestant missions to take up quite a varied program of work that the Catholic missionaries could not attempt, even if their theological training made them superior to others in direct mission work. *In this there is a very threatening danger for the Catholic Missions, particularly in Asia, and it will only then be successfully met if more technically educated laymen are drawn into the service of the missions, or the more apt missionaries are given opportunity for improvement in these branches.*"

The fifth reason for organizing is the inspiring example of the Irish Students' Mission Crusade. Though begun only in March, 1918, they have units in more than a dozen colleges and in many convents; and they wish to be affiliated with the American Crusade as soon as this is feasible. Let us emulate the energetic propaganda of our Irish Brother-Crusaders. We extend to them our staunch right hand of fellowship in a noble cause.

The sixth and last reason for organizing is the importance of the crusade if successful. It shall be a milestone in the history of the Catholic Church in America. Great and enduring benefits shall descend, first of all, upon *each and every one of us*. We shall experience mere faithfulness to our duties, a deepening of the spiritual life, increased mission interest and study, and the *Catholic* view of the world.

Importance of Mission Studies.

Mission Studies are conducted in practically all of the theological (Protestant) seminaries in the United States and Canada. They subscribe for mission periodicals in goodly numbers; in all these seminaries one or more, usually many, mission periodicals will be found. In 68 libraries of the same seminaries, 603 books on the missions was the average number found in their catalogs. At Yale the number of professors who teach missions has been increased. There are two men who give full time and others who give part time to the teaching of missions. Other institutions which have professors giving whole time to teaching missions are, Hartford Theological Seminary, Hartford, Conn.; Drew Theological Seminary, Madison, N. J.; Boston School of Theology, Boston, Mass.; Princeton Theological Seminary, Princeton, N. J.; Union Theological Seminary,

New York City; College of Missions, Indianapolis, Ind.; Ohio Wesleyan University, Delaware, Ohio. At many other institutions there are professors who give courses in missions. Nearly 75% of the Protestant theological seminaries in the United States and Canada have courses given by professors who devote all or part of their time to this subject.

From such mission study proceeds mission zeal and the truly apostolic spirit. At present the under-graduates and alumni of Yale University support a college in China at Changsa. The Princeton University alumni and students support what is called the Princeton Work in Peking. The University of Michigan built and supports a hospital in Busrah, Arabia. Many of their own alumni have gone to Arabia, some of whom are now at Busrah. Thousands of the graduates of Harvard, Yale, Princeton, Pennsylvania, and Michigan have been given that personal touch with live missionaries, which is so essential for a real interest. Apart from the good work of these university missions themselves, publicity service about missions in general is certain to bear fruit among the educated men to whom these appeals are directed. Mission zeal thus awakened will prove a lasting bond of union between all our Catholic Colleges of America, as it has been among the Protestant Colleges.

More Missionaries Mean More Vocations.

But how shall the missions profit by the organization of a crusade? In many ways. For, "to live is to love," and to love is to act. Zeal will manifest itself in financial help to the mission cause. Furthermore, it shall contribute spiritual help for the eminently spiritual work of saving souls. Mission activity will absorb the time and personal attention of thousands of Catholic students. With such a purifying element as mission interest pervading the whole atmosphere of Catholic student life, vocations to the home and foreign ministry will be soon forthcoming, and we shall see the very flower of our young men devoting their lives to the service of their Lord and King. To illustrate this fact we have only to consider what Holland has experienced. At present it has 805 Dutch priests and 215 Dutch Brothers in the mission field. Urging the necessity of helping our foreign missions, the "Western Watchman" says: "A professor at the Missionary College of Roosendaal in Holland, who remembers when priests for home needs were scarce in his own country, is quoted as saying, 'Today we have so many vocations to the priesthood and the religious life, that we are supplying England, across the channel, and your own country, on the other side of the Atlantic. Tell American Catholics that if they do their duty by the foreign missions, they need never be afraid of a diminished supply of priests for the work of the church at home.'"

What the professor says is indeed true; for the home missions and the foreign missions are two parts of a great whole. Both must be done together and not one at the expense of the other. This is

the spirit of Christ; this is what Christ Himself would do. Let the spirit of Christ be in all Christians, and how soon will the face of the earth be renewed! How soon will appear to all men the salvation of God!

As a sequel to the above, we shall witness a great "drive" by the missionaries themselves. Confident of victory they shall forge ahead, because they know that the whole Student Body of Reserves are being rushed to the front!

What more remains to be said? Only this. That, if we are really convinced of our position, we shall do all we can to realize an efficient kind of organization, a practical working-plan, a thorough system of propaganda, and a fruitful conservation of energy.

May God graciously hear the prayers of all friends of the crusade, which may be summed up in the beautiful words of Cardinal Farley: *"That the Holy Ghost may guide your decisions and make your work for the spread of God's kingdom fruitful in abundant measure."*

NAME, OBJECT AND SCOPE OF THE CRUSADE.

By CLIFFORD J. KING of St. Mary's Seminary, Techny.

"Fear Not, Little Flock!"

Up to this day, our Catholic students, taken as a body, have practically done nothing for the missions of our Church, cared nothing for them, apparently owing to the fact that they knew nothing about them.

Now, all this is to be changed. We have to form in our student body a great world-army, an invincible host of Christian knights, strong in youth and apostolic zeal; chivalrous as their ancestors, the Crusaders of old; thrilling with one master-motive, the conquest of the world for Christ.

Can we, this little handful of pioneer spirits met here, dare set our hands to this gigantic task? How ridiculously inadequate the means to the end! But let us bear in mind *"quia non erit impossibile apud Deum omne verbum."*

Once another little group met in a certain upper-room in the Jewish capital, a timid little flock, bereft of its Shepherd, stricken with fear, starting at every unusual sound. They too, these Galilean fishermen, had a large task to accomplish. The Master had commanded them to go forth and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost. Humanly speaking, were they not more inadequate for their task than we?

The Master has called us together. Through our humble instrumentality He wishes to convey, in a striking way, to this cold, selfish,

sorrow-stricken world the consoling message of His all-embracing love. In His loving Heart alone there is a safe refuge for each member of our suffering race. Let us believe in the grace of our mission. Henceforth let us try to look at the world from an apostolic point of view, remembering that the earth is the Lord's and the fulness thereof, and that we can do all things in Him who strengtheneth us. Let us dare to lay a large foundation to the contemplated edifice; others, inspired by a kindred grace, will build upon our work a structure of surpassing grandeur and beauty.

General and Particular Objects.

We have met to discuss and draw up a scheme of organization. In such a scheme, the question which takes precedence over all others is that of the *object*. The movement shall have as its *general* object the organization of all Catholic students of this country for a great campaign of apostolic activity aiming at the conquest of the world for Christ.

The more *particular* objects of the crusade shall be first, to create, from the ranks of the students, a band, ever increasing in numbers and efficiency, of "home apostles," that is, of workers lay and ecclesiastical and of either sex, who (as well during their study years as in later life) shall apply themselves zealously to acquire a knowledge of Catholic missions the world over, in order the more effectually to promote their interests among all classes of Catholics.

Second, to unite Catholic students and educators for cooperation on the basis of our holy Faith, and serve as a strong and permanent bond of union between them.

Third, to afford direct pecuniary support to the missions and missionary institutions, and cooperate with other missionary organizations and agencies.

Fourth, to create a band of "field apostles," that is, of such as may be willing to leave all things and go forth as missionary Priests, Brothers, Sisters and lay medical workers, to all parts of the globe (not excluding the home missions) there to devote their lives to the extension of Christ's kingdom and the salvation of souls.

This is my conception of the object of the contemplated organization.

The question which next claims our attention is: what shall be the *scope* of the movement?

The Crusade Embraces all Students.

First, as to the conditions of membership: I think that they should be constituted so broad and flexible as to make it possible for all classes of institutions to furnish their quota to the ranks of the Crusade. Not only should students of colleges, academies, seminaries and universities be eligible to membership, but also aspirants to religious communities of either sex, particularly those whose life is

to be devoted to the teaching of the young. The urgency of enrolling these latter in the crusade becomes the more evident when we consider that to them, in their sacred roll of instructors, will be entrusted the task of moulding the religious ideals of the coming generation. Let them become thoroughly imbued with the missionary spirit during their years of preparation, and it follows as a necessary corollary that an apostolic character will be stamped on the youthful Catholicity of this country, over whom their influence will be exercised; for, as we ourselves know from personal experience, nothing is more contagious than the missionary spirit; and no soil is more favorable to its development than the unspoiled hearts of the young. Therefore I would lay strong emphasis on this point. In the plan of organization which we are about to draft, let there be provision made the enrolling of aspirants to Religious Orders of either sex. After prayer for the missions, an activity which should be most strongly encouraged among them would be *mission study*. It is entirely practical in most communities to form little lecture clubs or mission study circles. The best proof of this is that a number of such circles have already been organized in a number of institutions of our acquaintance, and are achieving very satisfactory results. It goes without saying that pecuniary contributions could not be expected from religious students.

Pray, Study, Earn and Give.

The principal means realizing the objects of the crusade are threefold: *Spiritual, Educational, and Material*. *Spiritual*, prayer, Holy Communion, devotional exercises such as visits to the Blessed Sacrament and the Stations of the Cross, good works and mortifications. *Educational*, conducting regular mission study classes, producing and attending mission lectures, arranging and attending mission conferences, correspondence with missionaries, the contribution of missionary articles, poems and stories to Catholic periodicals, methodical reading of all sorts of missionary literature, production of missionary books, historical, biographical, topographical and educational.

Material means include all legitimate methods of raising funds, such as holding plays, concerts, raffles, card-parties, tea-parties, banquets, baseball, football, basketball games, conducting sewing classes, lunch counters, ice cream booths, collecting cancelled stamps, tin-foil, waste paper, old jewelry, and all sorts of marketable "junk," gardening flowers and vegetables for market, soliciting contributions from friends, relatives and benefactors.

Glancing over this wide field of endeavor, it is inconceivable that any well-intentioned and well-informed student could offer a valid excuse for remaining outside of the crusade.

THE UNIT.

By EDMOND WALSH, of Kenrick Seminary, St. Louis.

Crusade Units, Organizations of Various Kinds.

What shall be considered a unit in the Students Mission Crusade? It should be, first of all an organization, not an individual. Any society of students engaged in mission work, or any organization willing to take up some phase of mission activity, may be regarded as a crusade unit. As in other armies, various kinds of units will make up this crusading host. There will be mission society units, sodality section units, literary society units, units aiding the crusade cause by prayer. The crusade has imposed upon itself a great task, for the accomplishment of which it must enlist every student organization that can help in any way.

Every university, seminary, college and high school should have a crusade unit. Surely there is at least one student in every institution of higher learning in the United States interested in the missions. With very little effort one student could interest ten others, and this group might try to organize a mission society. Failing in this, they could try to form a sodality mission section, where the sodality is already established. If again unsuccessful, they could without doubt induce some student organization to take up mission work in some form. Almost every student society can help the mission cause, the sodality or sodalities by contributions, prayer and communions, the debating club by discussing some phase of mission activity, the library association by providing its members with mission literature.

The Mission Society is the Ideal Unit.

There are many types of possible units. The most important are the mission society, the sodality section and the society aiding the missions by propaganda and prayer. What form a new unit will take will depend largely on local conditions. If it is at all possible, the unit should be a mission society, which in the writer's opinion is the ideal unit. The reasons for giving it preference over organizations helping by propaganda and prayer should be obvious to all. The sodality section is an excellent type of unit, which no doubt will be well represented in the crusade, but it cannot be regarded as the ideal unit. And this for several reasons. The sodality section does not reach the entire student body, for not all are members of the sodality. In the section most of the work would be left to chairman or leader, and other sodality endeavors would absorb the interest of the members much of the time. The mission society is free from all of these features.

In the mission society we have a type of unit that puts the mission cause in its proper place among student organizations, that of a distinct society. An auxiliary or secondary can claim only a secondary interest and enthusiasm. The mission society has a unique appeal that reaches every Catholic student. It is the unit, the only recognized unit of the Students Volunteer Movement. Will not Catholic students do as much for the missions as their Protestant counterparts?

In the event that a unit is to be formed, what sort of constitution should it have? This, no doubt, is a matter that concerns units of the mission society type only. The sodality section will frame its rules and by-laws according to the constitution of the sodality. Other units will formulate rules suited to the character of work they expect to do.

For a mission society a constitution is desirable but not necessary. The writer is a member of a mission society that has no formal constitution. If, however, a constitution is drawn up, it should be short; the object of the society should be defined clearly, yet in such a way as not to interfere with individual effort within the unit. It may not be out of place to suggest to units about to draw up constitutions that a temporary constitution, to be in force for, let us say, a year, might be drawn up. When time has brought to light the good and bad points of the first, a second and permanent set of organic laws can be drafted.

Every unit must have a few simple working rules. It is not wise to impose too many obligations on the members. A few duties that every member will perform are much more to be desired than numerous obligations that all but a small number shirk.

Money Getting and Propaganda.

The first rule for units giving financial aid to the missions is, *get the money*. This can be done in many ways. Membership dues is perhaps the best source of income. Stamps of rare denomination, tin foil and waste paper can be collected and sold. Profit-sharing coupons can be saved and exchanged for cash. These are old but faithful standbys.

There are at least as many forms of propaganda as there are means of raising money. What form this work will take depends upon the unit itself, as well as upon the local conditions. A society doing or about to do such work should ascertain where the propaganda it wishes to carry on will do the most good. When this has been learned, a program to ensure regularity and system should be made and followed.

How many shall constitute a unit; or rather, how few may be regarded as a unit? This is a question not easy to answer. Having in mind the number of students in the average college or seminary or high school, the minimum may be placed at ten members. Certainly this is putting it low enough. But what of an institution

where less than ten students wish to become identified with the crusade? This is another question not easily solved. However it ought not be very difficult for such a group of students to become members of the nearest neighbor unit.

All reports and all routine business should go to the district agency. The unit and the central executive committee will have direct relationship only in matters that relate to the general policy of the crusade. From the unit must come the financial support of the general boards. This should take the form of a per capita tax levied on the unit.

THE CENTRAL EXECUTIVE BOARD.

By REV. ALPHONSE L. SCHUMACHER of Mount St. Mary's Seminary,
Cincinnati.

Supreme Governing Power.

The divine pattern as seen in the formation of the Church must be basic in any organization whether national, political or religious. Be that organization democratic or autocratic in its principles, the supreme governing power must reside in some central governing body. The existence of such a body is indispensable for unity and for insuring a systematic cooperation; it exercises an influence on the whole organization for solidarity that could not otherwise be secured. Without this body formal unity could not obtain, and material unity would be all but impossible. That the establishment of a central bureau is demanded by the nature of the crusade that we contemplate, is a truism that needs no demonstration. I need but point to the achievements of the Protestant Students Volunteer Movement, the success of which was due in a large part to its organization, an organization in which the central bureau is of paramount importance. On the other hand the want of effectiveness in similar Catholic movements was a natural consequence of the need of unity, which in turn was the direct result of the lack of a national or central bureau. Again the Catholic Students Mission Crusade, founded within the bosom of the Church, could pursue no wiser course than to copy the pattern of organization as seen in the Spouse of Christ at whose breast the movement is to be nurtured. The national center is a necessity if the crusade is to be of any value in the cause of Catholic missions.

Three-fold Function.

Conceding the necessity of a National or Central Bureau, what are its functions? How will it insure systematic cooperation of the various units of the crusade, without detracting from the enthusiasm and individual effort necessary for the free execution of

their particular enterprises? The National Bureau, as I conceive it, far from precluding the free and unhampered activities of the various units of the society, would rather encourage and sustain them. We must in planning it, therefore, aim first, to devise means whereby it would be empowered to direct in a common channel activities that are of universal interest and import; second, to make sure that the local branches remain autonomous to the extent of determining the manner of pursuing their particular activities and of expending their funds. By obtaining the first end we would obviate spasmodic and desultory efforts that are incapable of bearing fruit, and would ultimately prove fatal to the cause of the crusade. By securing the second end we would be assured of the personal interest of every crusader, and again the essential purpose of the movement—an awakening of mission spirit and zeal. With these two ends in view I believe that the work of the central bureau should be given a three-fold direction: of education, of propaganda and of regulation or direction.

EDUCATION: The Central Bureau first and above all should be a bureau of information. The crusade movement is still in its infancy, and at this period to give any notable material assistance to the missions, is not only impracticable but even impossible. Though we hope to be eventually of great financial assistance to the Catholic missions, our efforts at present are necessarily confined to educating Catholic students to the mission idea. This program of mission education requires more sources of information than the local branches have at their disposal. The Central Bureau would supply this lack; it would offer many valuable suggestions; it would direct the officials of the local branches in securing literature for pursuing and developing their educational program; finally, it would serve as a medium through which the various local branches could get into immediate communication with missionaries in the field.

PROPAGATION: The Central Bureau should be a centre of national propaganda. To be effective this propaganda should have an internal and external phase. By the former, the units or offsprings of one mother society would learn of the efforts and achievements of the units of other mother societies and thus there would be developed a wholesome rivalry that would become the source of untold good. This phase of the propaganda could be made a comparatively easy matter. The local branches through their mother societies would at stated times send a financial report together with an account of their activities to the Central Bureau. These reports and accounts could then be compiled and through the mother societies be distributed to their respective units. By conducting a systematic external propaganda, the Central Bureau would interest students in the crusade who could not be reached through the medium of the mother societies. For this purpose one or another of the approved methods of advertising should be adopted.

DIRECTION: As stated above no society can hope to obtain for itself the advantages derived from systematic cooperation unless first it secure for itself formal unity. There must be some authoritative exponent of its aims, methods and principles. There must be an individual or representative body invested with the power or authority of directing in a common channel those activities of the society's units which have universal bearing. While the local branches then remain free to determine the mode and extent of their respective and particular activities, we nevertheless propose that the National Bureau, be empowered, in a limited way, to give them a definite direction. For example, let us suppose that some local branch has decided to make an exhaustive study of Chinese missions. The Central Bureau, however, perceiving the necessity of concerted effort to offset the evil effects of calamities and Protestant proselytism in India, would direct this branch in conjunction with the other local branches to devote some of its attention to the missions of India.

In this outline of the work of the Central Bureau I believe that we have a plan that is simple and yet sufficiently comprehensive to insure for the crusade the strength of unity, and a vitality that can only be secured by the free activity of its units.

Central Location, with Priest at Head.

From what has been said regarding the work of the Central Bureau, it is evident that in determining its location two things in particular must be considered: First, Central location, and second, a place where it would have easy access to sources treating of mission activities, and thus provide the local branches with any mission information that they may desire. There is no place, I believe, that fulfills these requirements as well as Techny. It is true indeed that to select Techny as the permanent location for the Central Bureau, would not only be inadvisable but it would also have a decided disadvantage. What was said in the second bulletin regarding the present bureau is true also of the crusade: "It should not be considered as advocating the interests of any particular mission society or agency." To make Techny the permanent location of the National Bureau would give the crusade movement the appearance of provincialism, and such action upon the part of this assembly might be interpreted as promoting private interests. On the other hand, I know of no place where the Central Bureau would have the same facilities for directing the crusade, as it would have here at Techny. It would seem then that the immediate needs of the crusade demand that the National Bureau, at least temporarily, be located at Techny.

In selecting Techny as the temporary location of the Central Bureau the problem of its director is partly solved. The mission crusade is distinctively a Catholic movement and as such should

have a priest as the director of its National Bureau. Moreover, the difficulties that will present themselves, will be such as can be coped with only by one who is familiar with the conditions existing in the various institutions represented in the crusade. A priest, being conversant with the environments of the collegian as well as of the seminarian, would be more capable than a layman of filling the position of director of the National Bureau. If Techny then be selected as the temporary location of the Central Bureau, certainly, none would be more eminently fitted for director than a father of the Society of the Divine Word.

The National Bureau as previously pointed out is to be a centre of propaganda. This propaganda, if it is to be prosecuted with vigor and effectiveness, must be subsidized. Since the Central Bureau is to conduct a propaganda that will be farther reaching than will be that of the other societies, a considerable outlay of funds will be required.

ON PROVINCIAL ORGANIZATION.

By FRANK A. THILL of Mount St. Mary's Seminary, Cincinnati.

Difficulties Facing Federal Organization.

The question now before the assembly is that of provincial organization. We are agreed, beyond a doubt, that unity of action as well as identity of purpose is necessary to the formation of a good society. And it has been suggested that a method of organization bearing some analogy to that employed in our civil government would insure the same admirable unity and remarkable efficiency seen in the practical application of our federal and state constitutions. Assuming then, that the Students' Mission Crusade can be organized with a supreme governing body, to correspond to the federal organization of our government, it would follow that sub-bureaus or provincial agencies, to correspond to the state organization of our government, would be an ideal plan. Under such an arrangement a provincial bureau would be an executive department, headed by a priest, as chief, which should be the official exponent of the movement for the entire province in which it is situated. As I conceive it, the functions of such an agency would comprise all those details of activity which are contained in the notion of its being an executive department. In it would be solved all problems of provincial or state organization; the formation of new local units; the direction of those already existing. By it would be supplied the matter of educational propaganda, such as lectures, stereopticon slides, suitable mission literature, etc. And finally, it would fulfill the functions of a binding link be-

tween its own local units, and the supreme or national governing body.

Gentlemen, unquestionably, the scheme outlined is ideal; and with the crusade solidly established from the Atlantic to the Pacific, it is equally certain, that in time, it shall become a practical reality. But why is it not feasible today? Because at the very outset we assumed a condition that does not exist; viz.: The possibility of organizing the crusade on the pattern of our national government. Gentlemen, I am not a killjoy, for the word which came out from Techny has fired me with feelings much the same I think, as those experienced by the Crusaders of old at the cry: 'God wills it.' But for all my enthusiasm, despite the glowing zeal, and the militant Catholicism, which has sent me three hundred miles to represent it, I am unable to see the possibility of finding in each province an institution willing to furnish a priest and a corps of workers to discharge this gigantic task. And were you able to produce the places and the required men, I would still fail to see, considering the present status of our organization, any guarantee for the payment of such talent; to say nothing of the means to carry on the proposed propaganda.

It may be that, in this digest, we have formed a concept of the mode of provincial organization outlined in the second Crusade-Bulletin which is abnormal. Perhaps we have exaggerated its functions, and thereby created difficulties where none exist. It seems that a plan of government, similar to the one suggested, is not only a desideratum, but an ultimate necessity. At the same time, it is equally evident that the present status of the movement almost prohibits even its consideration.

Personal Contact Most Effective.

Besides the financial consideration there is another question, which, I believe, merits serious thought. It is that of expediency. This movement has been directed, primarily, at the Student element in the Catholic Church of this country, and the establishment, at the present time of any restrictive bureau of government, with an ecclesiastic at its head, would, we believe, tend to destroy this appeal. Note carefully, that by this I do not exclude some sort of centralized or even provincial agency to promote unity of purpose and action; but I wish merely to suggest the advantage of leaving the matter entirely in the hands of students. The student bodies here represented must be made to realize that the success or failure of a National Mission Crusade depends on their efforts; and that the mere force of a centralized governing machine can never supply the living, individualized, apostolic enthusiasm necessary to the promotion of the present project. Converts to the Mission Ideal are the first necessity just now; and to effect conversions, personal and individual

contact is the most effective means; it is a means which neither advertising, money nor government can provide.

Because of financial impossibility, and for reasons of expediency, therefore, we have presumed to question the advisability of burdening the incipient movement with too much organization and to offer a substitute plan which will take the society units here represented, and stamp on each the character of a "mother-society." As the formal aspect of motherhood consists in its relation to offspring, so the prime function of our mother-societies, here represented, would be the creation of new mission units. Combined with the fundamental and essential function, the mother-society would, of its very nature, exercise temporarily, and in a restricted sense, all the lines of endeavor inherent in a provincial bureau.

The Idea of a Mother Society.

1. *The Mother Society As Such* is therefore, nothing more than one of the society units here represented. These units are to take upon themselves the task of converting to the mission ideal those localities in which they are situated. In this work of evangelization they are to enjoy the same autonomy which they now possess. Their present organization is to be changed in no way, except that, along with the mission work which they now carry on, they shall oblige themselves to this added activity, namely, by correspondence, and by an inexpensive advertising campaign, to influence their friends and acquaintances to join them in the work at hand. For the time being, it seems to me, the advertising efforts of your mother societies should be confined to a conservative Catholic-magazine and diocesan-organ, publicity campaign; though as I have said above, issuing of blotters and of like attractive and practical advertising matter would not be excluded.

No matter how extensive the correspondence, the cost of it would never be prohibitive; while there need be none at all connected with the magazine campaign. A very attractive blotter can be printed for \$5.00 a thousand which can easily be obtained from the treasury of even the smallest unit amongst us.

2. *Relation of the Mother Society With the Units She Has Established.*

(a) *Organization:* It is expedient, I believe, to withhold from the mother society any executive properties; for a governing body, in the exact sense of the term, must be, not only representative of its constituents, but must be distinct from them, as well. But the provincial bureau which consists essentially of these two elements, has temporarily been dismissed because of pecuniary difficulties and for reasons of expediency. The idea of an alliance or confederacy

therefore remains; and we are sure that, being the source of existence, inspiration and motive for its off-spring, the counsels of the mother society shall elicit the greatest cooperation.

(b) *Finances*: This pre-eminence, this seat of dignity and priority in the counsels of its particular units, could then be constituted, I think, the source and the guarantee for pecuniary levies, necessary to further our project both through the national bureau, and through the efforts of the mother society and its family or confederacy of units. And in this manner, we would settle the question of the financial relation between the mother society and her particular group. In the very nature of things, it will rest with the mother society to devise new schemes for furthering the project by educational, social, religious, and other means. And when her good judgment decides a certain course of action to be highly desirable, and entirely possible to the group of which she is head, there is no doubt that the necessary financial cooperation will not be wanting. After accepting the suggested program of action in any new endeavor, the confederacy will, so to speak, assess itself; turning over to the mother society the money to be spent on an item of common interest. Fundamentally, but in a restricted sense therefore, the mother society enjoys the right to assess her circle; but not without the consent of the constituents. I do not think that a worthy project, adequately presented, would ever fail because of the absence of financial cooperation; and at the same time it seems that this plan offers difficulties sufficiently great, to guarantee only the promotion of those schemes worthy to be supported by a real sacrifice.

(c) *Advancement of the movement by the mother society in Conjunction With Her Allies*: First, of course, there would be the campaign for still more units. The method of conducting these campaigns would correspond exactly with the initial campaign carried on by the mother society alone; with this exception, that now, because of greater financial possibilities, the movement could assume proportions much more extensive. Then, besides this influence which would radiate from within on those without, there would exist one, which originating within the circle, would react while diffusing itself on those without; and this I would denominate the educational propaganda. The second Crusade-Bulletin spoke of lectures, of stereopticon slides, and suitable mission literature, all prepared by experts of the provincial bureau. This, it seems to me, would entail the expenditure of gigantic funds, and were we able to float mission bonds, would be perfectly satisfactory and efficient. But under our plan, should any circle or confederacy see the possibility of preparing a certain amount of new mission literature or of providing a lecture, there is no reason why concerted action could not obtain the desired object. Our Society at Mt. St. Mary's Seminary of the West, for example, has a pet hope of corresponding personally, with foreign missionaries, actually in the field. And we are going to make it

worth while for some of God's soldiers, occupying the front trench in the battle with paganism and infidelity to write us an occasional line from the front. This is our conception of live mission literature, and who will deny that our money shall be well spent?

3. *Interrelation of the Confederated Group.*

You see, Gentlemen, the one feature enjoyed by this plan above all others, is, that it insures individual and personal interest. The work will be effected, not by a provincial bureau, not even by the mother society, but by every member of each unit. Wherever a mission unit is established, you will be developing a society of mission-experts, thoroughly acquainted with the details of the work. And finally, you will notice that the plan entails much correspondence within the circle established by the mother society; by which means, besides furnishing live material for frequent meetings, you are making possible an educational campaign, necessarily effective, because of the element of personality which it contains.

The mother society plan, is entirely practicable; for by merely widening and deepening the aims of society units already established, it entails the creation of no new body.

It offers a sufficient guarantee for the collection of necessary funds. For it asks, not assessments and levies, but merely directs the unit in the expenditure of its own money. The individual advertising campaign together with the funds which such a circle of societies would contribute towards the publication of an occasional national bulletin, would lift the burden assumed by Techny during the past two years. And considering the problem of finances, negatively, the plan has in its favor the fact that, it requires the establishment of no separate bureau, with the necessary offices, heads and workers. For, a provincial bureau, in the strictest sense, to be one hundred per cent. efficient, must be independent of any of the units over which it is placed.

And finally, bearing in mind that only the present condition of our crusade has been considered, we think it the better plan to insure the continued interest of the students, both lay and clerical, with whom alone rests the ultimate realization of a big, a national movement.

Gentlemen, we feel that this plan, first suggested by Techny itself, carried out by St. Meinrad, and formulated in this paper, because it solves the question of securing the interest and the co-operation of the individual, will at present, most securely assure the ultimate success of the crusade; and at the same time will react with profit on those who further it. It is a plan, the practical application of which is eminently apostolic in its character, and as all such work, it offers the consolidation and satisfaction obtained only by the exercise of true Christian charity. It attracts the layman as well as the cleric. And finally, from personal experience, we can say that it fulfills the supreme requirement of the modern American temperament, for it brings results.

MEANS OF PROPAGANDA.

By PETER WEYLAND of St. Mary's Seminary, Techny.

We Must Know What We Are About.

We cannot hope to gain the sympathies of our fellow-students as well as of all our Catholics, for the work which was so dear to our Divine Savior, as long as they are not acquainted with the needs and conditions of the missions. A thing that is not known will not be cherished and cared for. In order to love the missions and to have a desire to help them, they must become well-known. This knowledge we purpose to diffuse by our propaganda. Permit me to quote the words of the Rev. Joseph F. McGlinchey, Diocesan Director for the Propagation of the Faith in Boston. He says that "the secret of success of the non-Catholic mission aid organizations is to be found in their *educational* propaganda, and one reason, among others, for the lack of Catholic interest in foreign missions here in the United States is the want of just what the crusade is supplying."

A goodly number of practical educational means can be enumerated, but many of them must remain optional, and left to the good will and abilities of the individual units. Still it would be advisable to urge units or individual members to make use of certain tried and approved methods of spreading interest for the missions, and in particular for the crusade, in a definite and systematic manner.

I do not advocate the restriction of our propaganda to the means suggested here, but I do think that no unit should be entirely singular in its methods of propagating the work, instead, all should work along similar lines.

Students Are to Win Non-Students.

If we decide that the object of the crusade shall be to arouse and foster among our students a lively interest in the missionary activity of Holy Mother Church, and through them to disseminate and cultivate this interest among our entire Catholic population, our means of propaganda must needs be directed towards this twofold object—the winning over of the *student* and of the *non-student* to the cause of the missions.

Everyone sees that the enlistment of the student-body will require for some time to come, the greater part of our attention, but it would be unwise to confine all our efforts to this end. Nor would it be good policy to restrict our propaganda to *crusade* propaganda. It should rather be *mission* propaganda. We must also help other mission agencies to gain friends. We must work, among others, for the Society for the Propagation of the Faith, for the Extension Society, the Holy Childhood, and the Bureaus for Catholic Indian

and Negro Missions. This kind of propaganda is almost the only one practical among our non-students. It is not our intention to affiliate non-students with the crusade, for the crusade should be distinctively and exclusively a students' organization. The non-students should be referred to the above named societies and others of a like character. Even students might be urged to become members of such societies. Would it be asking too much of the Crusaders, who can make the sacrifice, to give monthly to the Society for the Propagation of the Faith the small sum of five cents?

Propaganda among students can be classed into official and unofficial.

Uses of the Official Organ.

The first question concerning official propaganda is that of an *official organ*. This should be a periodical, issued by the central bureau, either bi-monthly or quarterly. To make it a large and bulky affair from the outset would be too risky, and might lead us into financial straits.

The official organ should be mailed, for some years, to all our higher schools, regardless of whether these schools are units of the crusade or not. The organ should, I think, be entered as second class matter. In this way the mailing will be less expensive. The publishers can take advantage of second class postal rates only in mailing matter that has been subscribed for. For non-subscribers the third class rates hold good. Our units should subscribe for the organ at a fixed subscription price. It is not necessary for each member to subscribe, but every unit should see to it that a sufficient number of copies are ordered to assure easy access to all members. One copy for every five to ten members would, in most cases suffice. To other institutions the organ would have to be sent at third class rates, as hitherto the Bulletin. After some years, when all institutions shall have had sufficient opportunities of becoming interested in the crusade, the regular circulation among non-units, if such exist, could be stopped.

On a smaller scale, and at less expense, circular letters and appeals could be sent out from time to time as the central and auxiliary bureaus see fit. These bureaus could also carry on propaganda by leaflets and pamphlets advertising the crusade, stating its purpose, scope, working methods, requirements for membership; giving hints for organizing units, mission study clubs; furnishing statistics of missions and mission agencies; supplying outlines for lectures, uniform lecture plans; etc. Good lectures could be printed in pamphlet form and circulated. A number of pamphlets and leaflets could be distributed without special charge.

Stereopticon Lectures.

Another valuable aid in spreading a knowledge of the missions is the *mission lecture*. I consider lectures, especially stereopticon lectures, on the missions, a superb scheme for interesting our students and our people in the apostolic activities of the Church. A series of good lectures could be drawn up within a few years if our units would be willing to specialize, to read about the missions, to write to missionaries for information, and to ask them for photos bearing on their subject. Most missionaries will gladly furnish what is asked for if they receive only some small remuneration. One unit could make China its specialty, another Oceanica, another the Congo; another again might prefer to prepare a lecture on a certain mission society's labors, etc. In this way a series of lectures could be obtained and circulated among the units. These again could read the lectures and show the slides in neighboring institutions, and not only in neighboring higher institutions of learning, but also in parish halls and parochial schools. These lectures may profitably be published in college magazines, all of which should have mission sections. Each college should form and develop a mission library. Crusaders should endeavor by private correspondence to interest friends in other institutions, provided it be not against the will of the superiors of these institutions.

In these, and in other ways, the crusade would create interest for the missions among our students.

Plans of Campaign.

Several of these means, as has already been stated, can also be used to advantage with non-students. This question of propaganda among our Catholic people not belonging to our student-body should by no means be neglected. The students should become the preachers of a universal and all embracing mission movement. They will be the clergy and the leaders of the laity of tomorrow. But they need not wait until they are graduated by their institutions before they get in touch with the non-students. The lectures prepared by the students for their own education and inspiration, and for that of other students, may well be given in our parishes, or at gatherings where an opportunity offers itself.

During vacation much could be done in this respect, and even during the school-year it would not have to be given up entirely. When giving a lecture it would be well to make mention of the societies working in the missions, e. g. the houses at Maryknoll and Techny, the Society for the Propagation of the Faith, the Extension Society, and the Holy Childhood, interesting the people in their noble work, and asking them to help these societies. Sample copies of their publications could be obtained and subscriptions solicited. Free pamphlets and leaflets could also easily be distributed. Pastors should be asked to get a mission library for themselves and flock.

FINANCES AND CONTRIBUTIONS.

By J. PASCHAL HAYDEN, of St. Meinrad's Seminary, Indiana.

We Will Win Interest by Asking for Aid.

The great work which confronts us, we all realize, is to educate the Catholic Students of this country in missionary things, by instilling into them and increasing among them a knowledge of the missions, eliciting their sympathy and inspiring them with zeal for the missionary cause. The question of raising funds for that cause, while second in dignity, is first in the order of causality, since the best and almost the only way of accomplishing this education is the practical one of collecting alms for missionary purposes.

"Where a man's treasure is there is his heart also." The soul must be reached through material things, so argues philosophy; so testifies experience and so pronounces, in practice, the supernatural wisdom of the Church. Material interest is concomitant with, and is the door to spiritual interest. If we hope to enlist the heart and soul of the students of America in this crusade we must first obtain their material support by appealing to them for money. There is a connection, a connection by no means trifling or carnal between a human's heart-strings and the strings of his purse. One cannot give himself to a cause and yet refuse it the lesser gift of his money; no more than could the miser of old love God and deny the need of His poor. Christ said to the Rich Young Man. "First sell all thou hast, give it to the poor, *then* come and follow Me." We must paraphrase this in substance and wisdom to the Catholic students of America: "First give thy alms to the missions and thy love will follow." I believe that upon the manner, the skill and tact with which we handle this question of finances and contributions will depend, in a large degree, the success of this cause so dear to us and to which we are devoting our efforts.

The Membership Fee.

Shall we establish an obligatory fee for membership in the Students Mission Crusade? A strong argument in favor of such a fee is contained in the example of other Catholic organizations similar to the one we are inaugurating. The Knights of Columbus, The Central Verein, the Young Men's Institute, The Extension Society, the Society for the Preservation of the Faith among the Indians, and the Society for the Propagation of the Faith, all have a definite and stipulated membership fee. This invariable feature of our most successful Catholic social and missionary societies places the weight of authority decidedly in favor of an obligatory fee.

Viewing the question on its own merits, however, we readily see the usefulness and need of a fixed and definite requirement of this kind for the sake of a fixed and definite membership. Who shall be considered members of or partakers of this crusade if not precisely those who reveal their devotion to the cause by pecuniary donations in its behalf? I see no other practical way of measuring that devotion. Prayers and other spiritual offerings may, in the scale of true valuation, outweigh, incalculably, all pecuniary donations, but the calibrations of such a scale are hid from mortal sight; we can only judge of the inward and spiritual by means of outward and material signs. If we were launched upon a work that is purely or almost purely spiritual, as, for example, the Apostleship of Prayer, we might well confine the requirements for membership solely to the reciting of certain prayers or the performing of certain religious exercises; but we are united to bring substantial relief and aid to the soldiers of Christ throughout the world, a task that requires the sacrifice of both alms and prayer.

Besides, to carry on the work of educational propaganda, to maintain offices and officers, to print and publish, to travel and disseminate, will require money; and, for raising it, experience has told of no way better suited to the indecisive and procrastinating nature of man than fixing a definite sum to be paid within a stated and definite time. Vagueness and indetermination in all affairs are a hindrance; in business, it is fatal. No financially successful fraternal or charitable organization in all this world, no church or religious institution, depending upon a numerous membership, leaves the how much and when of its support to individual and popular fancy. Finicky delicacies and illogical pruderies to the contrary notwithstanding, membership and initiation fees, pew rents and stipends are as much in conformity with the principles of common sense and as well suited to the nature and psychology of man as fallible, human reason can make them. The Bible bids us to make friends of the mammon of iniquity, and I believe this can best be done, in the furtherance of the Students Mission Crusade, by means of membership fees.

One Million a Year for Missions.

If we shall make the money raising feature of the crusade a success, and this we must do for the sake of its higher purposes, we must start out with a definite financial aim. We must not be content, for example, with faintly voicing a weak hope of persuading the Catholic Students of America to help the missions "all they can;" but we may declare firmly and confidently, our determination of raising "one million a year for the missions by the offering of one dollar each from one million Catholic Students." Such an avowed purpose will lend to this movement the spirit and decision which a crusade ought to have; it will give this crusade a rallying cry and a goal worth while to attain.

The objections that can be raised against the fixing of obligatory fees are not insuperable. It may be objected that some students whose cooperation in the crusade is most desirable, for example; poor students, novices of religious communities and religious clerics, would be unable to pay even a nominal membership fee. These can, on proper application or by general provision, be exempted; or the fee lessened to suit their circumstances.

Another objection cites the danger of students making this fee a sort of perfunctory duty and the sum total of all their missionary interest and activity. This can be avoided by making this only a minimum fee, and insisting that it is not meant as a limit but as a spur to Missionary giving, that it is fixed to insure that at least something is given. What we should strive for, after all, is that many should give a little rather than a few should give much. More can be accomplished directly and indirectly for the missions, more vocations fostered, more good done in eliciting acts of charity and sacrifice for the honor and glory of God, by seeking to obtain from every Catholic student at least a mite for the cause, than could be accomplished by depending upon the larger liberalities of only a group.

The Crusade Beggars for Others, Not for Self.

Still another objection would be a reference to the repugnance generally felt to the obligation of paying dues, which might lower the character of the crusade, from the high, unselfish place on which it is conceived, to at least an appearance of kinship to the thousand and one due-paying clubs and associations found on every hand; an appearance prejudicial to its propagation. This objection is invalidated by the fact that the Students Mission Crusade will not require that dues be paid directly to itself, except an insignificant amount for expenses, but will only demand that every one of its members give so much to any missionary cause of whatever nature and through whatever medium they choose, and then report this to the crusade. For instance, if two dollars a year was the fee for seminarians and Mr. Smith of Kenrick's Seminary would give one dollar to the Extension Society and one dollar to the Mission House here or at Maryknoll, on this being properly reported, Mr. Smith will have fulfilled his fee obligation to the crusade.

A scale of membership fees or dues which I think advisable for the crusade to adopt, at least in substance, may be stated thus:

Membership in the Students Mission Crusade requires that each student gives to the missions according to his choice or preference, through the medium of any recognized Catholic missionary society, as follows:

Students of seminaries, universities and colleges, \$1 the semester, or \$2 per year. Students of high schools and academies, \$.50 the semester or \$1 per year. Students of parochial schools \$.25 the semester, or \$.50 per year. Students of non-Catholic schools, according to the same order of rank of the school.

Students unable to meet their requirements of membership, on application to proper authority, may be exempted.

What these, certainly low and reasonable, fees may bring in substantial aid to the missions can be approximately calculated from the number of Catholic students in America. Leaving out the students of the Dominion of Canada, and not considering those in State Universities and other non-Catholic institutions, from the 200,000 students in higher institutions and the million and a half children in parochial schools in the United States, these fees would raise, at the rates given, over one million every year for the Catholic missions. Those who would exceed the little required for membership in the crusade would more than make up for the slackers and those exempted. After we get to moving along at the rate of one million a year we shall then consider making it two million a year.

Regarding the distribution of funds collected, it would seem best to urge the members to choose their own distributing agent from among the various missionary societies already in existence, or else send them directly to the missions. For those who wish it, the crusade may handle contributions, but should request that the donors state where or to what missions they desire their money sent. Not only would much trouble and bookkeeping be saved the crusade by such a policy, but the disinterested and impartial character of the crusade would be more clearly manifested and the friendship and cooperation of all other missionary societies obtained, a support vital to the success of the Movement.

As to voluntary contributions, that is, those by non-members or those in excess of amounts required for membership, these ought, of course, to be greatly encouraged and thankfully accepted. They ought to be collected and distributed by the local units, and included in the report to the central office of the crusade.

How System Solves the Support Problem.

It is appropriate to consider a system by which account can be kept of these fees and donations made by individual members of the local units. All local units of the crusade should be required every year, or half year, to fill out a report blank furnished by the central office of the crusade, showing concisely, itemized and in details, its missionary activities during that period, and to send this, properly certified, to the central offices for compilation and publication in the official organ. This will keep the officers and individual members of the crusade accurately informed about the progress of the work throughout the country, will cause friendly rivalries to arise between different units and schools for the benefit of the missions, and in many other ways assist and make possible an intelligent, effective prosecution of the crusade,

Finally, how are the expenses of the central and auxiliary bureaus to be defrayed? As this paper was, by necessity, written before the limits and jurisdictions of the different units and divisions of the

crusade were definitely or clearly constituted, this question had to be dealt with upon somewhat hypothetical grounds. I took the supposition that the crusade would be constituted as to its main divisions into four jurisdictions for the United States and one for the Dominion of Canada; that the first jurisdiction organized would be what might be called the Central jurisdiction and would include the Middle States and the six Ecclesiastical Provinces of Chicago, Cincinnati, Dubuque, Milwaukee, St. Louis, and St. Paul, embracing a total of 38 dioceses with 30 seminaries, 70 colleges, 230 academies and 2,000 parochial schools; these schools containing, in round numbers, upward of 2,000 seminarians, 10,000 college students, 25,000 academy girls and 450,000 parochial school children. When these are all organized into the crusade they shall be required, through their various local units, to make annual or semi-annual reports of their missionary activities. My proposition is, that, when these reports are made out, each local unit will be required to levy and forward together with its report to the head office of the Central jurisdiction, a small per capita tax to cover the expenses of the crusade. That tax could be levied as follows: students of colleges, universities, and seminaries 10¢ each per semester, students of high schools and academies 5¢ each per semester, and parochial school children 1¢ each per semester. Basing our calculations on the statistics given above (take from O'Neals Catholic Directory for 1918), we find that this tax would raise approximately \$14,000.00 per year, certainly enough for the expenses of one jurisdiction. It will require \$1,200 of this for the Rev. President's salary; another \$1,200, to hire a good secretary; \$1,600 for other office help and expenses, leaving \$10,000 for printing and traveling expenses. The same system would apply to other jurisdictions. Before the jurisdiction is thoroughly organized there will, of course, be less collected in this way; but, then, so will expenses be less. Besides, in the start, before the crusade is well on its feet, much extra sacrifice must be made by all of us. One jurisdiction at a time should be organized and only when growth of the movement makes it practical or expedient should another be established. In this way the crusade will keep up with its expenses. As to the expenses of local units or auxiliary bureaus, these, I think, so far as the other and higher divisions of the crusades are concerned, should be self-supporting. Auxiliary bureaus could be kept up by the students of the institutions where they are located by any means they deem best suited to that particular place.

A general rule cannot well be given. Members of local units ought to do much out of sheer devotion to the cause without compensation. They can, if they want to, for example, pay the expenses of their delegate to the mission conferences, but they might well be reminded that the more paid out for side issues like this, the less will really reach the missions, and the best delegates, after all, are likely to be those who are willing, for love of the work, to bear their own expenses.

THE STUDENTS' VOLUNTEER MOVEMENT.

By EDMUND M. DUFFLEY of St. Paul's College (Paulist Novitiate)
Washington, D. C.

Drawing Power of the Mission Appeal.

Every man has felt at some moment or other in his life a quickening desire to share in the achievements of men and women who are really doing something towards making this world better. Consideration of their untiring zeal and self-sacrifice, often in the face of bitter disappointment, arouses appreciation, sympathy, gratitude, and a longing to join in their good work.

Who can ignore the soldier and the sailor fighting to-day in the cause of freedom and liberty? Who can be ungrateful for the services of the physician, or fail to appreciate the patience of the teacher? What man does not regard with admiration the self-sacrifice which is responsible for the gifts our people have sent to afflicted Europe? Whose heart does not beat quicker at the thought of the Red Cross unfurled over the battling nations? A volcanic eruption overwhelms an unfortunate city and its cry of distress is answered from one end of the world to the other. A flood or an explosion brings ruin to some town or village, leaving many homeless and in misery, and mankind, in compassion, hastens with assistance.

The spiritual wants of humanity also awaken sympathy in the hearts of men. It was in answer to such an appeal, "Come over and help us," that St. Paul embarked upon his missionary journeys. It brought St. Francis Xavier to India and Japan, Jogues and his associates to America, Damien to Molakai. In a series of lectures delivered by Dwight L. Moody at Cambridge University in 1882, on the mission appeal, the Protestant Student Volunteer Movement came into being. Immediately afterward, a number of prominent University students desiring to share the privilege of the faith of Christianity with their brethren in the darkness of paganism, pledged themselves for the missionary fields of China. The movement spread rapidly through English colleges and universities. In three years it reached our own shores, where methods of organization were adopted at a four weeks' conference composed of Canadian and American students. Enthusiasm ran high. Over a hundred students were enrolled for missionary work. The indomitable courage so characteristic of the missionary, who believes with St. Paul, "I can do all things in Him who strengtheneth me," caused them to adopt as their motto "The Evangelization of the World in this Generation."

Organization of Student Volunteers.

The organization agreed upon at this conference consisted of the establishment of recruiting agencies at almost every educational institution of North America, and the establishment of a Central office. From these agencies, the missionary spirit is kept aglow. Traveling secretaries are sent out from the Central office. Conventions are held at regular intervals, at least once a year, in different parts of the United States and Canada.

In the institutions themselves the work is carried on by promoting missionary information. The distribution of literature and the influence of individual volunteers are the two factors by which this end is chiefly accomplished.

The movement has a twofold object, to get missionaries for foreign missions and to aid in financing them. The students enrolled in the movement are in time assigned to membership in authorized mission boards and societies.

So successful has this organization been that in thirty years the movement has spread to more than fifteen hundred educational institutions in our country and in Canada. It has placed in as missionaries in the missionary field during this period six thousand four hundred and ninety students, and these zealous workers, desiring to bear witness to Christ to the utmost bounds of the earth, have scattered over the world schools, hospitals, orphanages and dispensaries. New paths have been made in the Far East, in India, in Africa, in South and Central America; these energetic missionaries have begun a crusade for Christianity which has only been surpassed in vigor and enthusiasm by the great crusades of the Middle Ages.

Astonishing Results.

This is an age which demands results. The results of the Student Volunteer Movement in Japan and Formosa alone, twenty-seven years after its inauguration, are an indication of its success. Over three thousand missionaries, English, American and native Japanese; one hundred and seventy-five schools, three universities, thirty-two theological schools, ten hospitals, four leper asylums, three homes for the blind and numerous orphanages, are a brief summary in the material order of the results attained in two countries alone. The propaganda of the movement is carried on by five large printing plants which distribute five weekly and five monthly periodicals. The American and English Bible Societies, which cooperate with the Student Volunteers, have in one year (1909) distributed more than three hundred thousand Bibles and Testaments, while the tract societies have distributed nearly six hundred thousand books and pamphlets. Our separated brethren have taken advantage of the times. They have, it would appear, been wiser in their generation than the children of light. The harvest was never greater, and they

have not only done what we have done—prayed the Lord of the harvest that He would send laborers into the harvest—they have themselves sent the laborers and they have gathered from the millions sitting in the valley of darkness and the shadow of death, a harvest, not so rich perhaps as they had hoped, but at least a due reward for their labors. They have met with a remarkable success in their efforts to organize and foster the cause of missions. And if the results they have achieved in the way of converts are by no means as great as might be expected from so great an expenditure, the want of proportion is not surprising to us of the True Fold. Sincere as their motives undoubtedly are, the fact remains that they are spreading a mutilated doctrine—a fragment of the faith once delivered to the saints which Christ entrusted to our spiritual ancestors, the Apostles—and so formless and indefinite a creed cannot be expected to meet with any great measure of success.

Such energy and so successful an organization as theirs put to right use in the propagation of the true faith of Jesus Christ could achieve wonderful results. The Church would gather an abundant harvest of souls in a few short years. The history of the early Church when tribes and nations were converted in large bodies to the faith would be repeated and the world made Catholic in our own generation. Our Lord promised to be with those who are the descendants of St. Peter and the Apostles always, and it is to them alone that He has given the commission, "Going therefore, teach ye all nations." Think of what those twelve men accomplished. Think of what individual missionaries by Divine aid have been able to do for the salvation of souls, and then picture in your imagination what might be done by an organized movement of the Catholic students of this country.

Catholic German Students Unite.

It was with a like prospect in view that the Catholic German students began their missionary organization before the outbreak of the present war. In 1910 a society was formed at the University of Münster for the purpose of aiding the foreign mission cause. A public convention was held in November of the same year, composed of students, college presidents and professors, and the provincials of various religious houses. The good results of the convention are shown by the increased membership in the society and the erection of a strong mission propaganda—both of which are essential for the success of the mission cause. Within a year the movement spread to all parts of the German Empire; Tübingen, Friesing, Pasau, Bru xen, Leitmeritz became strong centres of mission activity, while Prague and Mödling successfully inaugurated the movement in Austria. The Students Association from the outset published its own paper, "Academic Mission Leaves" and this official organ did much to spread the idea of the movement among those institutions that were slow to respond. Their chief means of propa-

ganda were the mission lectures, mission sermons, erection of mission libraries, and frequent conventions. The rapid spread of the movement throughout Germany and Austria is a sufficient proof that their organization has not been in vain. It is because of this successful organization that the Catholics of Germany have in a short time accomplished much in the way of increasing contributions for the Missions and in providing candidates for the missionary priesthood. Though their activities are for the time impeded by the war, we may in the future look for greatly increased endeavor from them.

The Missions, War Stricken, Look to America.

Catholic missions the world over have suffered severely because of the present world war. Especially they have lost in efficient laborers in the foreign apostolate, and unless we of America begin a gigantic missionary movement, it will only be a matter of time before the work of centuries will be undone and the cause of Christ will lose the many millions now within reach of the missions already established.

But the mercy of God, which in the past has given new champions to the Church to increase, protect and purify it, appears at present to be giving an impetus to the missionary movement, and all that is now lacking in our Catholic Students' Crusade, to make it second to none in the cause of Christ.

The Christianization of millions of pagans is a task which surpasses all human power. The aid of God must be invoked if we are to achieve any success in this superhuman endeavor. We must ask the prayers of the Faithful in every parish in our great country, remembering that God can give greater results in one day than can be won by years of merely human effort.

MISSIONARY "IFS."

By WOLFGANG ZEILNER, of St. Mary's, Techny.

I wonder if any of you has ever thought of the fact that the success of the entire mission-work depends on nothing else but the realization of such a simple, little unostentatious monosyllable as the conjunction "IF", i, f!

1. First of all, did it ever come to your mind that the whole world could easily be converted to the true faith in 32 years? "This is merely a statement," you say, "and must be proved." All right! In the first place, we will suppose there were only ONE Catholic living in the world. Now if this one Catholic would work ONE YEAR and win just ONE SOUL for Christ; And if these two continued each year to win one more; and if each man thus led into the Church would win another each year * * * then in 32 years every person in the world would be a member of our Holy Church, * * * if you don't believe me, figure it out for yourself!

2. A SECOND "IF." You all know that in civilized countries one Priest has charge of usually 1,000 people, more or less. Now, according to this, 800,000 Priests would be needed for the 800 million heathen. As it is, there are only 15,000 or only about 1/50 of the required number. Now if only ONE of every 1,000 school-children in this country would become a MISSIONARY, we would soon have an additional army of 1,500 * * * or as many as there were in China at the outbreak of the war. If each of the 20,477 Priests in this country, would in his lifetime get just ONE boy to become a Missionary would not this legion of 20,000 apostles work wonders in spreading our holy Faith in heathen lands?

3. A THIRD "IF." If every one of the 17,416,303 Catholics in this country would annually give the paltry sum of 25 cts., one quarter of a dollar, to the cause, this would mean a grand total of over \$4,350,000 or almost 5 times the total amount they did contribute in the last three years. If everyone of our 1,593,407 children in our parochial schools was a member of the Holy Childhood Association the annual membership fees alone would amount to \$191,-208.84 or TWICE the TOTAL receipts of the Holy Childhood for last year. If each of the 5,748 parishes schools in this country would ransom or support one pagan child a year, this baby-money alone would amount to \$28,740.

4. A FOURTH "IF." If each one of us could manage to persuade the librarian of one library to order one mission book or magazine and if ten people read this book and if each told one other person, then it would mean one thousand six hundred friends for the missions for the paltry sum of a few words.

5. A FIFTH "IF." If each one of us were to provide ten of his friends with ten free missionary pamphlets each for distribution, and if each one that receives one of these pamphlets were to pass it on to one of his friends there would be in the space of a few hours at least 8,000 more people interested in the missions.

6. A SIXTH "IF." We are told that the K. of C. raised, so far, as much as \$7,000,000 to carry on their splendid work for our boys with the colors; if after the war has passed into the pages of history, they succeed in raising half this amount for our missionaries at the front, they could establish immediately a first class Catholic University in the Chinese Empire or Republic or whatever it is.

7. A SEVENTH "IF." If each of our colleges were to make it a point to get hold of one of the many bright Chinese and Japanese students that are coming over here annually for an American higher education and who are being zealously seized upon and shown every attention by the Protestants, the Yellow Peril would be almost solved.

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